THE RESOLVED Christian;

Exhorting to Resolution.

¶ Written, to comfort the Faint-hearted, to strengthen the faithfull, to recal the worldling, and to perswade ALL Men, so to run, that they may obtaine.

Corrected and enlarged.

The fourth Edition.

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To the Right Ho. Sir *Tho. Egerton Knight*, L. Keeper of the great Seale of England, &c.

AS in Contemplation the weake vnderſtanding and ſhallow conceipt of Man cannot by one ſimple act, apprehend the perfect knowledge of thoſe things which in themſelues are excellent; euen ſo, in Practiſe, and wryting, it is impoſſible that at the firſt attempt, hee ſhould attaine to the marke hee aymes at; vntill by further

conſideration & experience, his intended Purpoſe be brought to ſome Perfection. This is it that the wiſe Philoſopher ment where he ſaith, Nihil primo perfectum, *Nothing can be abſolute & perfect at the firſt. And againe in another place,* The latter Coũcels are euer wiſeſt & ſafeſt. *Wherefore (Right Honourable) when I ſaw the earneſt deſires of many to reade ouer this ſmal Tractat, & perceiued that it found acceptation (albeit indeed it was not ſo abſolute, as I could haue wiſhed it to be,) I was the rather encouraged (notwithſtãding my earneſt ſtudies otherwiſe) to take further paines therein, & to ſupply thoſe wãts which paſſed in the former Edition: Being thus compelled by writing (in ſome ſort) to informe thoſe, whom otherwiſe I may not bee permitted to inſtruct, leaſt, with the vnprofitable Seruant, I ſhould ſeem to bury that poore Talent the Lord indued me with. What I haue performed herein, cõference of both the Editions togither will ſoone declare. Thus committing the whole to the bleſ-*

ſing

sing of the Almightie; I commend your Honour to HIS gratious Protection, who honoureth them that honor HIM, and embraceth them, vvho RESOLVE to come vnto him. London Decemb. 8. An. Do. 1600.

Your Honors most humble in all dutie to command.

Gabriel Powel.

To the Reader.

RESOLUTE, or, Not-Resolued Christian, seeing Delight is the onely marke that the humors of our age do aime at: Behold (*Man described, the worlde displaied, Death vnmasked, Feare dispelled, Temptations retented: The sicke comforted, the Prisoner cheered, the Faint-hearted strengthned, the Afflicted solaced, the Strong emboldned, the Persecuted encouraged, & Persecutors warned,*) an effectuall, delightfull & sweet Bait, to allure all men to a Christian Resolution, verie wholesome, profitable, and necessatie.

The

The Arguments of euerie Chapter, and Section, of both the Bookes.

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Of the miserie of Man.

Sect.

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4 *That no man may aſſwage his grief, by laying violent hands on himſelfe.*
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Teſti-

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3 *That though a man presently feeles not the peace of conscience; nor hath a liuely apprehension that he is the child of god, yet he may haue true faith.*
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ments and punishments. And the Remedies against the same.

Sect.

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2 *That the faithful ought not to feare damnation, forsomuch as they bee the children of God.*

3 *That the mẽbers of Christ ought not to feare death and damnation, because Christ their Head hath vanquished and ouercome them alreadie.*

4 *That forgiuenesse of sinnes, is not a common benefite as the secure and careless Christian imagineth.*

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The

The Arguments of the Chapters and Sections of the second Booke.

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Sect.

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rep, or as a theefe, &c. *And that God ſometimes doth call men by this means.*

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5 *That late Repentance is good, if it be true Repentance, and how a man may iudge, whether his Repentance be vnfained or not.*

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Comforts for perſons wrongfully condemned to death.

Sect.

1 *That becauſe we haue deſerued death by our manifold ſins, we ought to die willingly, though other-*

otherwise we be innocently condemned.
2 *That we must not reuenge our wrongs.*
3 *Comforts taken from the examples of them that haue beene innocently adiudged to die.*
4 *Comforts taken from the examples of our Sauiour Christs innocent suffering: with a brief declaration of the same.*

CHAP. V.

Comforts for such as suffer Persecution, or death for the Testimony of a good conscience in matters of Religion or Iustice.

Sect.

1 *Whereof commeth it that the wicked do persecute the godly?*
2 *That wee must patiently suffer persecution and affliction for Religion or Iustice sake: and why?*
3 *That it is a blessed thing to suffer persecution for Religion or Iustice sake.*
4 *Of the benefits that the Crosse or affliction bringeth vnto vs.*
5 *That our afflictions are foreseene, & appointed by God, & therfore to be taken in good part.*
6 *That we ought not to be dismaid at persecution, forsomuch as our cause is good.*
7 *That their estate is very dangerous that neuer suffer affliction.*
8 *That whosoeuer will be ashamed of Christ, Christ will be ashamed of him.*

9 That worldly pleasure, wealth, &c. should not withdraw vs from the cõfession of the truth.
10 That conscience in religion must not be dissembled.
11 Against the offence of the yeelding of time-seruers, though they be better learned and and wiser then we be.
12 That though the worlde condemne vs for fooles, and too nice, yet we must not take the start of profession.
13 That imprisonment for the testimonie of a good conscience, is not thraldom & bondage, but rather libertie and freedome.
14 That increase of torments should not feare vs, but rather comfort vs the more.
15 That God loueth vs neuer the lesse though he suffer vs to taste of his cuppe, but rather, that he doth loue vs so much the more.
16 That burning aliue is not so extreame a torment, as commonly it is thought to be.
17 That the patience of the Saints is not Stoicall indolencie.
18 That we must not be dismaid, though friends forsake vs, and that we must not yeeld vnto their vngodly suggestions.
19 That the pretence of nourishing of wife & children (when they haue no other meanes to liue) is no cause why wee should denie, or dissemble the knowne truth.
20 That the lord wil not fail his childrē in these daies, no more then he did in times past, in the old

old Testament, and in the time of the Primitiue Church.

21 That we should not be dismaid at the faces, behauiour, and maiestie of mortall men.

22 Comforts against the dulnesse of spirit and vnfitnesse to suffer.

23 What a great dignitie Martyrdom is: And how we should not thinke our selues vnworthy to suffer for Christs sake.

24 That the voluntarie death of the Diuels Souldiers cannot make the suffrings of Martyrs vnregarded.

25 What the enemies of the truth procure vnto themselues by persecuting and murdering of Gods children.

THE

THE FIRST Booke of the Resolved *Christian.*

CHAP. I.
Of the miserie of Man.

Of Mans Ignorance, Vngratitude, and Miserie.

Sect. I.

MAn in his estate of Innocency being the perfection of all Gods workes; in dignitie, litle inferior to the Angels; in authoritie, Lord of the whole world; by right, the inheritor of life eternall, and in all resemblances of diuine properties, in holinesse and righteousnes like himselfe: as in excellencie he surmounted the rest of the creatures; being sound in body, sincere in soule, and perfect in both: so now, after his fall (notwithstanding the noble prerogatiues of Vnderstanding & Reason) in knowledge, gratitude, and felicitie, hee is farre inferi-

Wherein man is inferiour vnto the creatures.

Mans ignorance.

or vnto any of them: for what more ignorant, what more ingratefull, and what more miserable than Man? So ignorant is hee, that hee knoweth not wherefore he liueth; so vngratefull, that he doth not acknowledge the benefits he receiued; & so miserable, that his beginning, continuance, and end, is nothing but miserie. There are foure sorts of Creatures in the world, among whom man is the most excellet, yet of all others hee aymeth least at the end and purpose of his creation. The first haue essence or being only, as the earth, the water, the fire, the aire, the Sunne and the Moone. The second haue essence and life, which are called vegetatiue, as hearbs, trees, and all plants. The third haue essence, life, and sence, or feeling, as fishes, foules, and all beasts. The fourth haue essence, life, sence, and reason, as Man. Now aske of Man, wherefore God hath created the first sort of creatures; he will answere, he hath created the earth for the habitation both of Men and Beasts, & for the norishing of hearbs, trees, and plants; the waters for nauigation & nourishment of fishes, the stones for building, the fire and the Sunne, to giue light and heat, the aire to giue breath. Aske wherefore hee created the second sort: hee will answere, God created the hearbs & the trees, for the food of man and beast. If ye demand wherefore the third sort of creatures we made; he wil answere God hath created fishes, foules, and other creatures,

Man able to render a reason of the essence of the rest of the creatures, but not of his owne.

tures, some for food, some for labor, & other for other vses. But aske of man, wherfore God hath created HIM, or to what end HE liueth. He wil answer, he knoweth not, or, that God created him for himselfe, to prouide for himselfe whatsoeuer the lustes of the flesh may desire. the poore Artificer, to norish his family, the Marchaunt, to enrich himselfe, the Courtier to grow in reputation, the Captaine, to attain vnto dignitie and honor; some, to folow their pleasure, & others, to take their ease. Now, what folly, what sottishnes is this, that Man endued with vnderstanding, can yeeld a reason for the essence and life of other creatures; yet he himselfe being the most excellent of al others knoweth not wherefore he liueth, or wherefore God hath giuen him vnderstanding? This sottishnes is most pernitious, replenished with all ingratitude; for whereas the rest of the Creatures created for Man, continually tend to the end of their creation, which is, to serue Man, in giuing him all things necessarie for his maintenance; Man only, not knowing wherefore he liueth, inuerteth the end of his creation, referring to himselfe his essence, life, sense, and reason. He seeth, that among other creatures, there is not any created for it selfe, but to serue other: yet himselfe being endued with vnderstanding and Reason, aboue others, is so blind, so vnreasonable, as to thinke, that he is

Note.

Mans Ingratitude.

created, not for any greater than himselfe, but euen for himselfe onely. Hence ariseth that desperate resolution in carnall men, that were they sure to liue alwaies in this world, they wold not set a point by the kingdom of God. These be they, [a] *whose end is damnation, whose God is their belly, and whose glorie is to their shame, which mind earthly things,* Who neuer tasted [b] *How sweet the Lord is.* [c] *VVhom the lust of the flesh, the lust of the eies, and the pride of life,* hath caused to contemne the [d] spirituall consolation and ioy of the godly. If, as our Sauiour saith, [e] to know God and Iesus Christ, and so to know our selues, be eternall life, euen the greatest felicitie of man; then surely, to be ignorant of God, of Iesus Christ and of our selues, is euen the greatest miserie that may happen vnto man, as that which necessarily carieth with it a perpetuall separation from the presence of God & euerlasting death, both of body and soule. But that we may more particularly vnderstand wherein the miserie of man consisteth, we will consider of his nature, and of the qualitie of life, while he warreth in this world, that so we may perfectly vnderstand what we be naturally.

a Phil. 3. 19.

b Psa. 34. 8.

c 1. Io. 2. 16.

d 1. Cor. 2. 24

e Ioh. 17. 3.

Mans miserie wherein it consisteth.

Scriptum fuit per Romanos.

Of

Of the miserable Nature and condition of Man.

Sect. II.

RIp vp the whole condition and state of Mankind, and then you shall partly perceiue the frailety thereof. Man is [a] made of the earth, [b] conceiued in sinne, and [c] borne to paine, Man is [d] *euill*, [e] *wretched*, [f] *filthy*, [g] *corrupt and abhominable, doing nothing that is good*, [h] *mortall*, [i] *vaine* and [k] *wicked*, [l] *vnprofitable*, [m] *vanitie, altogether lighter than vanitie*, [n] *sinfull*, [o] *miserable dust and ashes*, [q] *sowne in corruption, dishonor & weaknes*, [r] *deceitfull*, [s] *naked*, [t] *subiect to death*, [u] *dead in sin*, [x] *a liar*, [y] *an hypocrite*, [z] *an enemie vnto God*, a creature that [a] *drinketh iniquitie like water*, [b] *pilgrim*, [c] *grasse*, [d] *ignorant*, [e] *stranger & soiorner*, of [f] *no continuance*, [g] *compassed with the snares of deth*, [h] *water spilt on the ground*. [i] By birth *vnclean*, [k] *child of wrath*, [l] *worker of iniquity*, [m] *an open sepulchre*, [n] *a worm*, the [o] *meat of wormes*, [p] *dung and wormes*, [q] *depriued of Gods glory*, [r] *winde*, [s] ignorant of the time when he came into the world,

what man is, declared out of the Scriptures.

a Gen.2.7.
b Psa.51.5.
c Iob.5.7.
d Eccles.9.3
e Rom.7.24.
f Iob.15.16.
g Psa.14.1.
h Rom.6.12
i Psa.62.9.
k Esay 9.17.
l Rom.3.12.
m Psa.62.12
n 1.Kin.8.46
o 1.Cor.15.19.
p Gen.18.27
q 1.Cor.15.42,43.
r Iere.17.9.
s Iob.1.21.
t Eccl.9.3. u Eph.2.1. x Rom.3.4. y Esa.9.17. z Rom.8.7. a Iob.15.16. b Gen.47.9. c Esa.40.6. d Iob.8.9. e 1.Chron.29.15. f Iob.14.2. g Psal.18.5. h 2.Samu.14.14. i Iob 25.4. k Eph.2.3. l Luk.13.27. m Rom.3.13. n Iob.25.6. o Esa.51.8. p 1.Mac.2.62. q Rom.3.23. r Iob.7.7. s Genes.27.2.

world, and when he shall depart, a [t] *beast by his own knowledg*, [u] from whom nothing can proceed, but that which is corrupt, a [x] rotten *carkas*, [y] in whom there is *no help*, [z] in whom *dwelleth no good thing*. Man is compared vnto the [a] fooliſh *beaſts*, to [b] *graſſe*, to a *c flower* that fadeth, to a [d] *ſcattered ſtubble*, to a [e] *ſhadow*, to [f] *yeſterday*, and to [g] *vanitie*. The [h] *daies of his youth are ſhortened*, & he is *couered with ſhame*. [i] His *help is vain*, [k] his *thoughts are vain*, his [l] *thoghts periſh*, His [m] heart *is wicked and deccitfull*, [n] *full of euil and madnes*. His [o] *beauty conſumeth* as a moath. His [p] *throat is an open ſepulchre*: he *vſeth his tongue to deceit, the poiſon of aſpes is vnder his lippes*: his [q] *mouth is full of curſing and bitterneſſe*: his [r] *feet are ſwift to ſhedde bloud*: The [s] *feare of God is not before his eies*, he ſhall [t] *vaniſh as the graſſe*. The [u] *glorie* of man is as the *floure of graſſe*, that [x] *vaniſheth as a ſhadow*, the [y] *moath ſhall eate it vp*: his [z] *righteouſnes is as filthy clowts*. His [a] *life ſhort and tedious*, *it* [b] *paſſeth away as a trace of clouds, as the miſt as a c poſt that paßeth by*, d *as a ſhippe that paſſeth ouer the waues of the water; as a* [c] *bird that flyeth through the ayre, as an* [f] *arrow that is ſhot*, [g] *as ſoone as wee are borne, we begtnne to draw towards an end*. [h] *Our uame ſhall be forgotten in time, and no man ſhall haue our works in remembraunce*. Mans [i] *daies are as the dayes of an hyrcling, as* [k] *a ſhadow*, as [l] *a wind that paſſeth and commeth not againe, as a floure*

of

t Iere. 10.14.
u Geneſ.6.5.
x Eſa. 14. 19.
y Pſal. 146.3
z Rom.7. 18.
a Pſa.49. 12.
b Eſa.51. 12.
c Iob.14.2.
d Eſa.41.2.
e Iob.14.2.
f Iob.8.9.
g Pſa.62.9.
h Pſa. 89.45.
i Pſa.60.11.
k 1.Cor.3.20
l Pſal.146.4
m Iere.17.9.
n Eccl.9.3.
o Pſa.39. 11.
p Rom.3.13.
q Rom 3.14.
r Rom. 3.15.
ſ Rom.3. 18.
t Eſa.40.6.
u 1.Pet.1.24.
x Iob.14.2.
y Eſay 51. 8.
z Eſay 64. 6.
a Wiſ 2.1.
b Wiſ. 2.4.
c Wiſd.5.9.
d Wi d.5. 10
e Wiſd.5 11.
f Wiſd. 5.12.
g Wiſd. 5.13
h Wiſd. 2. 4.
i Iob.7,1.
k 1.ch.29.15
l Pſal.78. 39.

of[m] the field, as a[n] spanne long, as a[o] vision of the night, as a dream, they[p] fade like the leaf, [q] swifter than the VVeuers shuttle; they are[r] full of trouble, [s] full of sorrow, [t] vanitie, [u] deceitfull, [x] nothing, yea lesse than nothing: whereupon Salomon said well, [y] The Dead are better than the Liuing. True it is, that some few sparks of the Image of God doe yet remaine in Man, but they are few indeede, verie small, and of no strength, which he doth so quench and abuse, that thereof hee is to looke for no profite at all, but that through them hee shall bee made the more inexcusable before the tribunall seat of God. Many bruit beasts and foules doe in vertue go beyond Man; The Lambe in meeknesse, the Doue in simplicitie, the Ant in diligence, the Storke in kindnes, the Oxe and the Asse in memorie, the Dogge in fidelitie, the Cocke in watchfulnesse and liberalitie, the Serpent in wisedome and subtiltie, the Lion in magnanimitie; & generally, all in contentment and sobriety: But man in vice surpasseth them all; for he is more cruell than a Tygre, more proud than a Peacock, more vnthankfull that a Hogge, more craftie than a Foxe, more trayterous that a wolfe, more sauage than a Beare, more dangerous than a Basilisque, and more voluptuous than an Ape. Yea, those vices which are seuerall in sundry beasts, are found flocking together in one man. For we shall see one man cruell, proud, vnthankefull, craftie, trai-

m Psa.103.15
n Psa.39.5.
o Iob. 20. 8.
p Esa.64.6.
q Iob.7.6.
r Iob.14.1.
s Gen.3.17.
t Iob.7.16.
u Iere.17.4.
x Esa.40.17.
y Eccle.4.2.

Those sparks of gods Image that be left in vs, wherefore they serue, many beasts more vertuous than Man. Man in vice surpasseth all the beasts.

traiterous, ſauage, dangerous, and voluptuous. As many members beeing vnited together, make one whole and intire bodie, ſo this heaping vp of vices in man, is by the Apoſtle *Paul* termed, z *The bodie of ſin*, euerie vice being as it were a member of that bodie.

z Rom. 6. 6.

Of the miſeries incident to the ſeuerall ages of Man. Sect. III.

The wretchednes of mans birth

a Ier. 20. 18.

THe Prophet Ieremie crieth out, a *How is it that I came forth of the womb, to ſee labor and ſorrow, that my daies ſhould be conſumed with ſhame!* How much more cauſe haue we (miſerable creatures) to crie out of our calamities, who were conceiued and born in ſin; ſeeing Ieremie complaineth ſo much, being b ſanctified in his mothers wombe? Oh vaine, miſerable, and vnhappie Men! Before we ſinne, we are ſtraite faſtened to ſinne, and before we can offend, we are faſt bound with offence. c Did not our fathers eate the ſower grape, and are not the teeth of the children ſet on edge therewith? Conſider, O Man, from whence thou cameſt, bluſh whether thou goeſt, & feare where thou liueſt. We are begotten in vncleaneſſe, brought forth with throbs

b Ierem. 1. 5

c Ezec. 18. 2

and

and throwes, and nouriſhed in darkeneſſe: we began our tragedie with nakednes and weeping; we continue our parts, with paine and vexation, and with ſorrow and miſerie wee muſt take our farewell; our beginning is lamentable, our continuance wretched, and our departure greeuous. The whole life of man is beſet & encountred with three capitall enemies, Paine, Care, and Sorrow; Paine pincheth vs, Care conſumeth vs, and Sorrow ſhorteth our daies. There is no age of Man free from affliction and miſerie. In his *Birth*, intollerable is the Mothers paines, and infinite are the infants miſeries; who commeth into the world, crying & weeping, poor, naked, weake, and miſerable, without ſpeech, knowledge, or ſtrength to goe: no ſooner is the babe borne, but ſtraite he is bound hand and foot, and caſt into a cradle as into a priſon, prefiguring the ſeruitude that he is to ſuffer. Then entreth he into *Childhood*, & beginneth to warre with the lacke of reaſon, and to fight againſt his owne folly; not knowing what hee is, where hee is, whence, nor for what hee came. Now muſt he be kept vnder the feare of the rod, & learn ſome liberall ſcience, or ſome mechanicall art, whereby to maintaine his life hereafter. Then commeth *Youth*, raſh, headlong, venterous, voluptuous, foliſh, prodigall, paſsionate; In this age he commeth into great daungers, fighting againſt the deſires of the flesh,

Miſeries of infancie.

Miſeries of childhood.

Miſeries of youth.

flesh, against fond affections, and vaine imaginations, which cause the mind to wauer, to be vnconstant, and to be carried away with sundry phantasies; In this age he becommeth a drunkard, a gamester, a quarreller, and oftentimes to be cast into prison, to be hanged, to loose his goods, and to cause his Parents to end their dayes in sorrow. Then hath he to incounter with *Manhood*; to this age is incident the charge of wife & children, the maintenance of family & care of posteritie. Sometimes he is besieged with desire and couetousnes, sometimes with feare to loose his goods, and other infinit such vanities and afflictions. Then lastly commeth *Old-age* stealing on, vnperceiued, wherein Man receiues many incurable wounds, as baldnes, bleared eies, deafe eares, wrinkled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, gowty legs; with many more miseries inumerable, which neuer leaue to vanquish the body, to disquiet the mind, & to wound the conscience. And thus are wee tossed all the daies of our life with griefe, compassed with cares, and ouerwhelmed with calamitie. Our infancie is but a dreame; our Childhood but folly; our youth madnesse; our Manhood a combate; our Age a sicknesse; our Life misery; and our Death horrour: we lament in the first minute, and rue to the last moment. Which way can we cast our eyes,

Miseries of manhood.

Miseries of Old-age.

The Anotomy of mans age.

eyes, but that we shall find cause of lamentation and heauinesse? If we behould the heauens; from thence, for our sins, we were iustly banished; If we looke vpon the earth, there we are imprisoned; on the right hand, we haue the Saints, whose steps we haue not followed; on the left hand, the wicked, whose race wee haue pursued: before vs, we haue our death ready to arrest vs; behind vs; our wicked life ready to accuse vs; aboue vs, Gods iustice ready to condemne vs; and vnder vs, hell fire ready to deuoure vs.

Ob note.

Of the miseries of all estates.

Sect. IIII.

AS Man, in respect of his age, is vaine and miserable; so also is he, and that much more (if it were possible) in respect of the qualitie and condition of his life and calling; For there is no estate, calling, or degree, exempt and free from vanity and miserie; all are vaine, all are vexed, all are tormented with worldly tempests all doe suffer the dolefull blasts of calamitie. Begin with the stowtest Champion, the mightiest Monarch, the

The Misery of al estates

the greatest Emperour or Prince that euer liued on the earth, and come down to the poorest wretch, and meanest miser in the world, and you shall find, that all, of all sorts, Poore and Rich, Seruant and Maister, Married and Singleman, Subiect and Prince; to conclude, the Bad and the Good, tormented with temptations, tossed with tempests, disquieted with aduersitie, and therefore most fraile, most miserable yea nothing bnt misery. The *Poore man* he is preast with famine and thirst, suppreſt with sorow and heauines, & oppreſt with cold and needinesse. Hee is in great disdaine, he is despised and contemned, buffited and scorned, he lyeth groueling at the Rich mens feet, and dying at their heeles, as they go in the streets, and yet vnregarded. He is shunned of his brethren, loathed of his friends, and hated of his neighbours. To aske for Gods sake, he is oftentimes ashamed, if he will not aske, he is pined, and therefore meere necessitie constrayneth him to begge. Hee accuseth God of vnrighteousnesse and partialitie, because he diuided not the goods of this world equally: He blameth his neighbor of vnmercifulnesse and crueltie, because he releeueth not his necessity; he fretteth and fumeth, he murmureth and curseth: whereupon it was said, [a] *It is better to die than to begge.* The *Rich man*, he is ouerthrowne in his aboundance, hee is puffed vp with vaine glorie, he putteth his trust and confidence

Miseries of the poore.

a Syr. 40. 28. *Miseries of the Rich.*

fidence in his goods and wealth, whereupon he braggeth and boaſteth: he ſwelleth with pride and diſdaine; and yet labour in getting, feare in poſſeſſing, and ſorrow in looſing, doth euer trouble and diſquiet his mind. For[b] *where the treaſure is, there will the heart be alſo.* The *Seruant*, or *Bondman* is loade with labor, wearied with watchings, and worne with ſlauerie: He is beaten with ſtripes, ſpoyled of his ſubſtance, and burdened with ſorrow. The Maiſters offence is the Seruants paine, and the Seruants fault is the Maiſters prey: If hee haue wealth, he muſt ſpend it at his Maiſters pleaſure; if he haue naught, then muſt his labour make a painfull purchaſe. O moſt miſerable and irkeſome condition of ſeruitude![c] *As the wild Aſſe is the Lions prey in the wilderneſſe, ſo are the poore men the meat of the rich.* The *maſter*, he euer liueth in feare leaſt the treacherie of his ſeruants ſhorte his daies. If he be gentle, then he is contemned: if ſeuere, then is he hated, for curteſie bringeth contempt, and cruelty breedeth hatred. The *Singleman*, he fighteth againſt fond deſires, & fleſhly luſt.[d] *All men cannot receiue the gift* of continencie, *ſaue they to whom it is giuen.* Satan kindled the fire of Nature in them with the blaſt of fraile ſuggeſtion, wherby the feble & weak mind is ſecretly ſauced with noiſome deſires, and the body made prone to perditiõ. The *maried man*, he is at his wits end, as they ſay, euer burning in ielouſie:

b Mat. 6. 21.

Miſeries of Seruants.

c Syr. 13. 20.

Miſeries of Maiſters.

Miſeries of Single men.

d Mat. 19. 12

Miſeries of maried men

louſie: feare of lozing his goods doth vex him: loſſe of riches maketh him tremble, and the charge of houſhold doth diuide him diuerſly. He labors to diſcharge his wife, to prouide for his Children, and to pay his ſeruants hire; the burden therefore of wedlocke, is grieuous & miſerable. The *Subiect*, he dependeth vpon his Prince, he muſt be carefull to obay; if his Soueraigne frowne, he muſt ſtoup & crowch; he muſt employ his goods and his life alſo, in defence of his king; yea hee muſt become a martiall man, and liue in a miſerable moode, making his onely felicity of other mens miſerie. The *King*, hee liueth in continuall feare of the treachery of traitors: he is ſet vpon a hill, as it were a marke: a ſmall wart deformeth a Princes face, and in a King an error is deſperate; he eateth the bread of affliction, and his drinke is care and ſorow. Whereupon, an heathen Hiſtoriographer makes mention of a King, to whom the Scepter & Crown were offered, who before hee wore it, tooke the Crowne in his hand, and holding it a while, cried out ſaying; Oh thou golden diademe, if man knew the miſeries and griefes which thou bringeſt, there is none that would ſtoop to take thee vp from the ground! ſhewing thereby, that the life of Kings, is leſſe happie than that of the Subiect and priuate Man. The *Badde*, they liue in miſerie: [e] *There is no peace* (ſaith the Lord) *vnto the wicked*. The worme

Miſeries of Subiects.

Miſeries of Kinges and Princes.

Val. Max.

Miſeries of the wicked.

e Eſa. 48. 22.

worme of conscience shall neuer die, and the light of Reason shall neuer be darkned.

As they haue forsaken God, so hath GOD forsaken them, and deliuered them vp into a reprobat sence, that they might do such things as bee not conuenient, for whom the [f] blacknesse of darknesse is reserued for euer. The Good, they are as it were in a cõtinual furnace, by reason of persecution and crosses, they sustaine [g] mocks and stripes, fetters and imprisonments, some were stoned, some cut in peeces, some tempted, some slain with the sword, &c. Looke *Hebr.* 11. [h] *VVho is weake and they are not weake? VVho is offended and they burne not?* To conclude then, [i] *Great trauaile is created for all men, and a heauie yoke vpon the sons of Adam, from the day that they goe out from their mothers womb, till the day that they returne to the mother of all thinges.* Behold the miserie of mortall men! behold their vanitie! thought consumeth them, heuinesse harmeth them, pensiuenesse doth possesse them, terrour doth turmoile them, feare puts them out of comfort, horror doth afflict them, affliction doth trouble them, and trouble maketh them sad and heauy. [k] *If I haue sinned* (sayth *Iob*) *then thou wilt straightly looke vnto me, and wilt not hold mee guiltlesse of mine iniquitie: if I haue done wickedly, woe vnto me: If I haue don righteously, I will not lift vp my head being full of confusion, because I see my affliction.*

f Iude ve. 13. *Miseries of Good men.*

g Heb. 11. 37 38.

h 2. Cor. 11. 29.

i Syrac. 40. 1.

k Iob. 10. 14. 15.

Of

Of mans three cruell enemies, which further and increase his misery.

Sect. V.

MAn, besides that he is exiled from Paradise, miserable by nature and [a] vnable to stirre, either hand or foot, to get out of his miserie, hath three cruell enemies, sauage & bloudie tyrants, that continually labor to captiuate him in his wretchednes, yea, to bring him from temporall into eternall thraldome: these are the *Flesh*, the *world*, and the *Diuell*; the Flesh earthly and voluptuous, the world vaine and curious, and the Diuell euill and malitious. These three enemies assaile and tempt vs, sometimes couertly, sometimes openly, but alwaies malitiously. The diuell beeing the principall Captaine of this cursed crue, trusteth much vppon the helpe of the Flesh, because a domesticall enemie is apter to hurt: the Flesh also hath entred league with the World, being her greatest friend; and both haue shaken hands with the Diuel, and so doe all three ioyntly conspire our subuersion. The *flesh* being *b* borne and nourished in sin, defiled from her beginning, but much more corrupted by euill custome; she eagerly *c* coueteth against the spirit, she dayly murmureth against

a Ephes. 2. 1.

The three principall enemies of man.

The Flesh.

b Psal. 51. 5.

c Rom. 7. 21

against subiection, she suggesteth wickednes, disobeyeth reason, and is not restrained with feare. A grieuous combate and great daunger it is to wrastle against our familiar foe, especially we being [d] Strangers, and she a Citizen: for she dwelleth in her owne Country, whereas wee are but pilgrimes and exiled persons. The *VVorld*, while with pleasures without it delighteth vs, inwardly it deceiueth vs; it killeth our soules while it flattereth our phantasie: for when it mooueth vs to settle our affections in these inferiour things, what doth it but perswade vs with a golden hooke, to fish in a filthy puddle, where nothing can be gotten, but venomous vermine? and with Syrens sweete notes, wooe vs into the salt sea of perdition? All the fauours and friendly countenances which the world doth yeeld, are but the kisses of an enemie, that vnder a deceitfull sweetnes, it may shrowd most bitter poyson. The *Diuell* that crooked [e] Serpent, the arch enemie of man-kind, vnto the flesh and the world joyneth his force: them he helpeth, them he furthereth, them he vseth, hauing no other desire, businesse, or studie, but to entrap, and to destroy our soules. This is hee that speaks subtilly, that tempts guilefully, and deceiues malitiously: he insinuateth euill motions, suggesteth venomous cogitations, and procureth lusts: he stirreth vp broyles, fostereth hatreds, & mooueth desires of Reuenge;

[d] 1. Chro. 29. 15.

The vvorld

The Diuell.

[e] Gen. 3. 1.

he beateth vs with our owne ſtaffe, bindeth vs with our own girdle, laboring, that our fleſh, which was giuen vs for a helpe, might bee the cauſe of our fall and ruine. Great is the hazard in ſuſtaining the continuall encounters againſt the Diuels deceitfull guiles; whome not onely his ſuttle nature, but alſo the long practiſe and exercize of his malice hath made craftie. How little cauſe then haue we to ioy in this life, in which wee haue to ſtruggle hourely, with ſo mightie, ſo peruerſe, and ſo malitious [f] enemies! which can neuer be ſo ouercome, but that after a little reſpite, they returne, and bid vs a new battaile, and that with ſuch variety and change of forcible temtations, that they put vs in continuall anguiſh of mind.

[f] Ephe 6. 12.

VVhy God would haue our life to be ſo miſerable as it is.

Sect VI.

THe cauſes of theſe calamities are many, and of many ſorts; but the maine cauſe is Sin: [a] *Man ſuffereth for his ſinne.* Yet the ſame cauſes of affliction are not alwayes found to be in the Seruants of God, as are in the

Sinne the cauſe of miſerie.
[a] Lam. 3. 39 Iam. 1. 5.

the wicked. To speake nothing in this place of the vngodly sort: God correcteth his children in this world, and [b] prooueth their faith by many and sundrie troubles, crosses, afflictions, and miseries: partly that knowing the calamitie and miserie of this present life, they might be [c] prouoked, the rather speedily to flee to his mercie for succour: and partly, that thereby they might [d] become like vnto their Maister and head Christ Iesus, and dy to sinne, and rise vp to newnesse of life, that hereafter they may [e] liue and raigne with him eternally. Mothers and Nurses, when they would weane their suckling babes, vse to annoint their breast with bitter mustard, euen so doth God powre mustard, that is, miserie, vppon the breasts of this life, vnto which we are so much addicted, to wean vs from it; that knowing the miserie thereof, as by experience wee are dayly taught: and considering the same, as of dutie we ought, we should withdraw our [f] trust from temporalities, and contemn transitory trifles, raising vp our hearts, to contemplate thinges more [g] diuine and heauenly. Mariners, when they saile peaceably, the wind being prosperous, the weather seasonable, and the aire quiet and temperate, doe giue themselues vnto banqueting and fables, and being careles, void of feare and danger, doe passe the time, sometimes by musicke and play, sometimes by resting and sleeping: But when a sodaine tem-

Wherfore the godly doe suffer affliction.

[b] 1. Pet. 1. 7
1. Pet. 4. 12

[c] 1. Pet 5. 6
Psa. 30. 7, 8
[d] Col. 1, 24
[e] Ro. 8. 17.
2 Tim. 1. 8.

[f] Iob. 31. 24 25.

[g] Phil. 3. 20

peſt doth ariſe, then at laſt doe they call for helpe from heauen, and inceſſantly they crie vnto God for their deliuerie and ſafetie: Euen ſo we, rocked in the cradle of Proſperitie, doe giue our ſelues to idleneſſe and pleaſure, but being ſtricken with aduerſitie, we are warned of our dutie: which may be prooued by the examples of [h] *Dauid* and [i] *Manaſſes*, who in proſperitie offended GOD grieuouſly but in aduerſity, liued verie godly and vprightly. And this is the reaſon why GOD would haue vs in this vale of miſerie, to be ſo miſerable, ſo needie, ſo poore, ſo beggerly, ſo weake, ſo ſickely, and of no continuance: to withdraw and alienate our hearts and minds from the inordinate affections, deſire and loue of this ſo loathſom a life, that we ſhould ſigh for the kingdome of heauen, as being ſoiourners on earth, and no Citizens, Way-faring men, and in continuall [k] warfare: Yet notwithſtanding there are not a few that be vnwilling to leaue this life, and to forſake the world, luſting ſtill like hogges to wallow in myre. But what would theſe do if all our whole life were ſweet and pleaſant? would they then, trow you, exchange it for heauen? would they contemne it for Gods ſake? or would they ſay with Paul: [l] *O wretched man that I am, who ſhall deliuer me frō the body of this death?* I deſire [m] *to be loſed and to be with Chriſt.* No, no, they had rather whine after the [n] fleſh pots of Ægypt, they

[h] 2. Sa. 11. 4
2. Sa. 24. 10.
[i] 2. Kin. 21. 3.
2. Chr. 33. 12.
[k] Iob. 7. 1.
[l] Rom. 7. 24.
[m] Phil. 1. 23.
[n] Exo. 16. 3
num. 11. 14

paſſe

passe through the desart into the [o] land that floweth with milke and honie. Oh thrice happy is that man, who viewing these worldly miseries, lifteth vp himselfe aboue himselfe! And indeed what comfort can a man reape in that place, that is [p] gouerned by the prince of darknes, and (for the most part) [q] peopled with his rebellious and contentious children; where vice is aduanced, vertue scorned, the bad rewarded, and the good oppressed? What quietnesse or contentment can be enioyed where the [r] paines be infinit, common, and intollerable; the [s] pleasures few, rare, and damnable? where [t] familiaritie breedeth vexation to the mind, enmitie to the bodie, and danger to the soule? where want is miserable, plentifull of perill, and a man on euerie side assaulted with vnplacable enemies?

[o] Exod. 3. 8.

[p] Ioh. 12. 31.

[q] Luk. 16. 25.

[r] 1. Ioh. 5. 19.

[s] Ioh. 16. 33.

[t] 2. Chr. 20 37.

CHAP. II.

Of Death.

What Death is: and of the necessitie thereof.

Sect. I.

Death, what it is.

DEATH is the priuation of the life of the bodie, being made by the separation of the soule from the same, with the dissolution of the bodie, vntill the resurrection, as a punishment ordained of GOD, and imposed on Man for his sinne. For when God had setled Adam in Paradise, a place of pleasure, giuing him such libertie as these words doe import; [a] *Thou shalt eat freely of euerie tree of the Garden:* Yet least he should presumptuously equall himselfe with his Creator, he gaue him this bridle to champe on; [b] *But of the tree of knowledge of good and euill, thou shalt not eat of it; for in that day that thou eatest thereof, thou shalt* DIE THE DEATH. *Adam* had soon forgotten this saying, *thou shalt die,* and harkned vnto that lying speech, [c] *ye shall not dy.* The [d] Man gaue eare to the Woman, the woman to the serpent: they eat of the excepted tree so [e] the blind led the blind, & they both fel into the

[a] Gen. 2. 16.

[b] Gen. 2. 17

[c] Gen. 3. 4.

[d] Gen. 3. 6. *The fall of Adam.*

[e] Luk. 6. 39

the ditch. Here lyeth the matter a bleeding, this is the old sore bred in the bone, that will neuer out of the flesh. O Adam, what hast thou done? Hast thou tasted of that fruit where of God said vnto thee, [f] *thou shalt not eat of it?* Oh how wert thou bewitched? Thou wast once in the state of grace, but now thou art in disgrace: Thou wert once the child of God, but now in danger, for aught thou knowest, to be the child of the Serpent. God did once care altogether for thee, thou wast warme without apparell, naked without shame, satisfied without labor, thy meat was put into thy mouth: But now thou must be pinched with cold, and scorched with heat, thou must trauel hard, and in the [g] sweat of thy browes, thou must eat thy bread. Whilst thou keptst thy selfe within thy compasse, thou wast an happy Adam: Oh thanke God for that: now being in misery, thou art accursed and vnhappie; thanke thy selfe, thy selfe-wil-Sinne for that: could not blessings allure thee, nor threatnings compell thee to obedience? O thanke-lesse Adam! sweet meat must haue sower sawce. Thou art sicke Adam, thou art sicke vnto death, thou hast prouoked the wrath of God, and caused him to open his cup of curses: thy disease is desperate: and therfore [h] *thou shalt die the death*, that double death, the due reward of thy sinne: for thou art become the [i] sworne seruant of sinne, and bondslaue of Sathan. He is Gods friend

[f] Gen. 3. 17. *The miserable estate of Adam.*

[g] Gen. 3. 19

[h] Gen. 3. 17

[i] Ro. 6. 16.

[k] Ioh. 14. 15.
[l] 1. Ioh. 3. 8.

[k] that fulfilleth his commandements; but thou Adam, hast broken the commandement, therfore thou art Gods enemie. [l] *He that cõmitteth sin is of the Diuell*; Thou Adam hast committed sinne; therefore thou art not of God. He that sinneth is the seruant of sinne: Thou hast sinned Adam; Therefore thou art out of Gods seruice. He that is the seruant of sin, must be paid with Sinnes wages: But thou art the seruant of sinne Adam; therfore thou shalt die the death; for [m] *the vvages of sinne is death.* O lamentable fall! O pitifull case! the wrath of God ouerrunneth the whole [n] world for thy disobedience, thy treason hath attainted al thy children, thy whole bloud is corrupted, thy fall redoundeth vnto vs that come of thee. Alas! How shall wee doe? Adam is dust, hated of God, and ashamed of himselfe: he is cursed, he is sick for sin, he is dead, twice dead, subiect to mortalitie, and suiect to eternall damnation, his children be in the same case. But woe vnto vs, we are so benummed of our sences, that wee feele not the sting of Death fixed in our flesh; the impostume of sinne lieth so hidden in our hearts, that wee thinke our selues whole and sound, as though we should neuer die. Thy incredulous and rebellious brood, O Adam, will not acknowledge their corruption and mortalitie; such, and so great is their selfe-loue, and pride of heart! Thou art our Father, we be thy children, the children cannot

[m] Rom. 6. 23.
The posteritie are guilty of Adams sin.
[n] Rom. 5. 12.

not but beleue their father speaking the truth of his owne knowledge and experience. Cry out then, O father Adam, teach thy children to know themselues, blow thy trumpet, commaund silence, tell vs in what case thou standest, and what inheritance thou hast purchased for vs. Thus saith our father, O ye children of Men, consider his sayings, listen, giue eare, "*he that hath eares to heare, let him heare.* I Adam, the father of all nations, was once a free-man, a blessed man, the child of GOD; the mercy of God embraced me on euery side, in the earth there were blessings for me, ingraued as it were, in the hearbs, flowers, and fruits: yea, in the heauens and waters I saw innumerable tokens of Gods loue towards me: But alas! wretch that I am, when I was in [p] honour, I forgot my selfe, I denyed God my seruice, yea, I obeyed his enemie, and therfore now am I accursed, and debarred of all my former blessings, I am become a bond-man, a cursed creature, the seruant of Sinne, and Satan, I haue sinned, I haue sinned, my sins are infinite: 1. Idolatrie, 2. Pride, 3. Incredulitie, 4. Contempt of God, 5. The prophanation of Gods name, 6. Murther, 7. Auarice, 8. Theft, 9. Fuill concupiscence, 10 Ambition, &c. Alas! I sinke in sinne, I am ashamed of my nakednesse, I tremble at Gods voice. O Death, O Graue! yours is the victorie: I and my wife are become a cursed couple, yea, not only

" Matt 11. 9.

[p] Psal. 49. 20.

The branches of Adams sin.

only we, but al our posterities: we be the root, they are the branches, if the root be bitter, the branches must be so also: we be the fountaine, they are the spring, if the fountaine be filthy, so must the spring be: Sinne and Corruption be the riches that we bequeath vnto our children: Rebellion is the inheritaunce that wee haue purchased for them. Such as the Father is, such be the Children, for we are all of the same nature, and haue eaten the same sower grape. [r] *By one man sin entred into the world, and death by sinne, and so death went ouer all men, in whom all men haue sinned.* There are two kinds of death, bodily, and spirituall. Bodily death (which is called the first, because in respect of time, it goeth before the second) is the separation of the soule from the bodie. [t] *It is appointed vnto men, that they shall once die*: hereupon the Prophet *Dauid* calleth death [t] *the way of the whole earth*: [u] *what man liueth and shall not see death?* [x] *the liuing knowe that they shall die*, saieth *Salomon*. Spirituall death, termed [y] *the second*, is the separation of the whole man, bodie and soule, from the fellowship of God. The first is an entrance to death, the second is the accomplishment of it: the first is temporarie, the second is eternall: the first is of the bodie onely, the second is of both bodie and soule: the first is common vnto all men, the second is proper to the reprobates.

Adams Legacies to his children.

[q] Ezec. 18. 2
[r] Ro. 5. 12.

[t] Heb. 9. 27

[t] 1. Kin 2. 2
[u] Psa. 89. 48
[x] Eccl. 9. 5.
[y] Apo. 2. 11 apo. 20. 14 apoc. 21. 8.

Difference betweene the first and second death.

Of

Of the vncertaintie of the houre of Death.

Sect. II.

Howv death is vncertain.

DEath which is moſt certain, is moſt vncertaine, in reſpect of the time, of the place, & of the kind of deth; for no man knows, when, where, or how he ſhall die. [a] *Man knovveth not his time, but as the fiſhes vvhich are taken in an euil net, & as the birds that are caught in the ſnare, ſo are the children of men ſnared in the euill time, vvhen it falleth vppon them ſodenly.* [b] *Go to novv ye that ſay, to day, or to morrovv, vve vvil go into ſuch a city, & continue there a yere, and buy, & ſel, and get gaine:* [c] *And yet ye cānot tel vvhat ſhal be to morrovv: for vvhat is your life? it is euen a vapor, that appeareth for a litle time & aftervvards vaniſheth avvay:* [d] *Behold the Iudg ſtandeth before the dore.* Well may we be compared vnto men ſcaling the wals of a beſieged citie, at whom the citizens diſcharging their peeces, encounter their aſſault with darts, ſtones, and other munitions, the better to defend themſelues, & to offend the enemy; who, as they be woūded, fall down; ſome from the top, ſome from the mideſt, & ſom at the bottom of the wal; ſome being woūded with gun-ſhot, ſome with darts, & ſom

[a] Eccl. 9. 12

[b] Iam. 4. 13

[c] Iam. 4. 14

[d] Iam. 5. 9.

some with stones: Euen so fareth it with the men of this world, who while they labour to clime vp vnto the high state of Honour, and Wealth, Death tumbleth them downe, some from the highest degree of honor and riches, some from a middle or meane estate, and some very poore: some in their old age, some in their youth, and some in their infancie. Nothing makes death terrible and tedious, but want of consideration of it: the old man hath it right before him, the yong man hard behind him, and all men dayly ouer them, and yet we forget it. If a man were tied to a stake, at who a most cunning archer did shoot, wounding many about him and neere him; some aboue him, some right against him, some vnder him, and the miserable wretch himselfe so fast bound, that it were not possible for him to escape; would it not be deemed madnesse in him, if in the mean while forgetting his miserable state, he should fall to bib and quaffe, to laugh & to be merry, as though he could not be touched? Who wold not iudge such a man quite out of his wits, that did not bethinke himselfe how to scape, or if that were impossible, that did not prepare himself vnto death? And are not we to be accounted starke mad, who know, that the most expert Archer that euer was, or can be, euen God himselfe[a] *hath bent his bow and made it readie.* Yea, that he hath sent his darts of death alreadie, vnto them

What maks death terrible.

Note.

[a] Psal. 7. 12.

them that are aboue vs, that is, vnto our ancestours and elders: and now one while hee shooteth at them that bee right against vs, that is, our equals in age; another while he hitteth verie neere vs, when he taketh away our Fathers, Mothers, or Brethren: on the right hand hee woundeth our friends, on the left hand our enemies, and vnder vs, such as bee younger than we: If among so many arrowes of death, we lead in the meane time a wicked life, as though we should euer escape, who would not say, that they were lunatique and mad-men? like one that would goe into a Tauern, and call for wine in great quantitie, and there quaffe and carowse, hauing neuer a penny in his purse to pay the reckoning? Oh then, let vs remember that wee are fast bound vnto the stake of mortalitie, that it is not possible for vs to escape the darts of death: but that one time or other, we shall be deadly wounded, though we escape for a short time. God would haue the houre of our death hid from vs, that being vncertaine when to depart this life, wee might at all times be found readie to die. Therefore a good Christian ought alwaies to acknowledge the goodnesse of God, to turne from his sinnes, and not to deferre his conuersion vntill the houre of death, 'VVatch therefore (sayth our Sauiour) *for ye know not what houre your Master will come.* Is there any that knoweth better, what

Mat. 24. 42. Marke 13. 35. Lu. 12. 40.

what wee haue to doe, then hee that is the [g] Iudge of our cause? VVeigh his reason, because you knowe not the houre when your Maister will come, therefore watch euerie houre; because you know not the day, watch euery day, because you know not the weeke, watch euerie week, because you know not the moneth, watch euerie moneth, because you know not the yeere, watch euerie yeere: for though you doe not certainely know when GOD will call for you, yet bee ye sure that hee will doe it sometimes. Kings and Captaines doe set continuall watch and ward, to guard their frontier townes and Castles, against the inuasions and incursions of the enemie, for no other cause, but onely, for that they doe not knowe when their enemie will giue the assault: and ought we to be lesse carefull for the Castle of our soules, than they for their earthly castles, considering that herein consisteth the saluation or damnation of our soules for euer? Let vs watch therefore [h] continually (as Christ councelleth vs) to the end we be not vnprepared, [i] *Remember that Death tarieth not, and that the couenaunt of the graue is not shewed vnto thee.*

[g] Iohn 5. 22. Mat. 16. 27

[h] Lu. 12. 40 [i] Sy. 14. 12

That Death is to be desired of the Godly.

Sect. III.

WHat Sailer, hauing escaped the danger of the tempestuous and boysterous waues of the sea, rejoyceth not when he cometh to the desired hauen where hee would be? What traueller, hauing passed many dangerous waies, is not glad when he draweth nere towards his own country? And we being wayfaring men, pilgrimes, & meere strangers in this world (as is before declared) should rejoyce and be merrie, drawing towards that joyfull eternall rest, prepared for vs before all worlds. The [b] children of Israell could not enioy the promised land flowing with milke and honie, till they had passed ouer the riuer Iordan; and wee cannot come to our inheritance, to our eternall rest & joy, vntill we passe the narrows of death. What is death then to a Christian man, but the [c] passage and way that leadeth from prison to libertie, from miserie to happines, and from bondage to blessednes? Great are the profits, and infinit are the commodities, that death bringeth vnto the faithfull. 1. It setteth our soules at liberty, and deliueteth

[a] Ca. 1 sect. 2.
[b] Exo. 3. 8. Num. 13. 27.
[c] Hos. 13. 14. 1. Cor. 15. 54. 57.

That death bringeth vnto the faithfull great profite.

First,

Because it freeth vs from paine.

uereth them from infinite calamities, from errour, sorrowes, griefes, troubles, anguishes, dreames, feares, passions, suspitions; beside, sin, ignorance, enuy, hatred, distrust, ambition, & from other the like tribulations & afflictions that dayly disquiet, torment, and vexe our soules, while they are weakened in the loathsome prison of our sinfull, mortall, and corruptible bodies. It deliuereth also our bodies from infinit and innumerable dangers, whereunto they are subiect, as well on sea as land, as in any other place whersoeuer they conuerse: from all aches, paines, and diseases as feuers, consumptions, &c. which doe weare and consume vs with intollerable & fearful griefs, from the pain and necessitie of trauelling and laboring: & finally, from that perplexity that we haue to search and to seeke after the means how to be nourished, clad, lodged, and prouided for of all those things that are needfull to maintain this miserable life. 2. It dischargeth and putteth vs out of all danger of sinning any more, and of being tempted of the diuell, of the world, and of our own lust, concupiscence, in-borne corruptions, and rebellions of the heart, which neuer cease to prouoke vs to bee doing of euill, which incessantly stirre vs vp, to offend God, and so to procure vppon our selues, the curses of the Law. What a miserie it is, to be in subiection to sin in this manner, appeareth by the earnestnes and feruencie of Paul,

Secondly, Because it dischargeth vs from offending God.

Paule, who with great zeale and vehemencie, with deepe sighes and g ones, desired of God, that he might bee [d] deliuered from that prick which wounded his flesh, which was the Angell of Satan that did buffet him. And after the long and lamentable [e] complaint that hee made of the law that was in his members, striuing against the law of his spirit, and leading him captiue vnto the law of sinne, he bursteth into this patheticall exclamation, [f] *O wretched man that I am, who shall deliuer mee from the body of this death?* If a man would inuent a torment for such as feare God, and desire to walke in newnesse of life, and to haue part in the [g] first resurrection, hee cannot deuise a greater than this tyranny of sin to be exercised, tormented, and tempted with this vnhappie Iebusite, the rebellion of his owne flesh. O happy therefore and blessed deth, that dischargeth vs from such a combersome, cruell, and irkesome bondage!

3. It deliuers vs from the company of them that are [h] *louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankful, vnholy, without* [i] *naturall affection, truce breakers, false accusers, intemperat, fierce, no louers at all of them that are good;* [k] *traitors, heady, hie minded, louers of pleasure more thã louers of God, I hauing a shew of godlines, but haue denied the power therof.* Who can expresse what a misery it is to be inclosed & enuironed with the professed & sworn enemies of

Thirdly, Becaause it separateth vs from the companie of the wicked.

d 2. Cori. 12. 7, 8.

e Rom. 7. 14 to the 23.

f Rom. 7. 24.

g Reu. 20. 5, 6.

h 2. Tim. 3. 2
i 3
k 4
l 5

the Gospell of Christ Iesus, and of his church, which are accursed, goates, dogges, woolues, rauens, kites and cormorants, despising God and his graces, curious persons, rash, outragious, prophane, blasphemers, hauing neither faith, nor feare, law, nor conscience to represse and restraine their malice? What a torture is it to a godly mind, to liue in the middest of such a froward and peruerse generation? to be an eie witnesse of their abhominable impietie, to be an eare witnesse of the abhominable blasphemies, they blech and breath out against the maiestie of God? Would not this sight and sense make a man wearie of his life? Would not he say with *Dauid*,[m] *woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* [n] *My soule hath too long dwelt with him that hateth peace.* *Elias* seeing the idolatrous practises of the Isralites, & the strange cruelties of *Achab* and *Iesabel* against the prophets and seruants of God, went apart into the [o] wildernesse and *desired to die.* 4. It preuenteth the miseries that are to come. [p] *The righteous perisheth and no man considereth in his heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euil to come.* *Paul* saith, that some [q] are asleep that they might not be cõdemned with the world. So [r] *Iosias* was taken away that his eies shold not see al the euil that was to come. 5. It giues an entrance to the soule, that it may come

m Psa. 120. 5

n 6

o 1. King. 19. 4, 5.

Fourthly, Because it preuenteth the miseries to come.

p Esa. 57. 11.

q 1. Cor. 11. 30, 32.

r 2. King. 22. 20.

Fifthly,

come into the presence of God, and see him *face to face*, & Iesus Christ in his glory, which sight so rauisheth the Angels, and all the blessed spirits in heauen, that they desire, nor can wish for any more ioy or contenration, but only in that. [t] *In thy presence* (saieth the Prophet) *is the fulnes of ioy, and at thy right hand there are pleasures for euer more.* If to heare and see king *Salomon*, were thought so great a matter, that the [u] Queene of *Saba* hauing a triall of his wisdome, & [x] noting the comely order, & great port of his house, being as it were rauished & besides her selfe, brake out into these words: [y] *Happy are thy men, happy are these thy seruants, which stand euer before thee and heare thy wisdome.* What a thing shall it be to behold the glorious [z] *face* of God, that euerlasting [a] *wisedome*, that infinite [b] greatnesse, inestimable [c] beautie, and to enioy the same for euermore? The consideration of this ioy, made *Paule* to say, [d] *I desire to be dissolued & to be with Christ.* And thus it is manifest that wee ought not to feare death, but to desire it rather; to be thankfull to God when it shall please him to send it vs; to embrace it willingly, & to reioyce; considering on the one side, the miseries, griefes, and displeasures of this life, from whence it deliuereth vs; and on the other side, the comfort, ioy, & contentment of the euerlasting life whereunto it leadeth vs. Whereupon *Salomon* saith, [e] *The day of deth is better thā the day that*

Because it is the gate that letteth the soule into heauen.

s 1.Cor.13. 12.
t Psa.16.11.
u 1.Kin.10.3
x 1.Kin.10.5
y 1.Kin.10.8.
z Exo.33.20
a Psa.147.5.
b Deu.10.17
c Psa.45.
d Phil.1.23.
e Eccle.7.3.

one is borne. And an heathen Philoſopher could ſay, O ignorant men of their own miſery! why praiſe yee not death, as the beſt inuention of nature? which bringeth felicitie, expelleth miſerie, finiſheth and endeth the labours and toyles of age, preuenteth the perils of youth; to many, is a remedie, to ſome, a wiſh, and to all, & end: which deſerueth better of none than of him to whome it commeth before it be called for.

CHAP. III.

The cauſes why man doth feare death.

1. *Death fearfull vnto the voluptuous worldling.*

THE which counteth his happineſſe and felicitie, in the fruition of worldly thinges, greatly feareth Death, as that which depriueth him of his pompe & preferments, of his honours and high calling; robbeth him of his iewels and treaſures, of his riches and poſſeſſions; ſpoyleth him of his paſtimes and pleaſures, of his ioy and meriments; exileth him from countrey and friends, from his wife and children; and vtterly bereaueth him of all his worldly wiſhes,

ſhes, and harts delight. Which *Syrach* noting, ſaid: [a] *O Death, how better is the remembrance of thee, to a man that liueth at reſt in his poſſeſſions, vnto the man that hath nothing to vexe him, and that hath proſperitie in all things!* Many likewiſe doe ſtand in feare of death, when they call to mind and conſider, that they muſt ſuffer thoſe moſt ſtraunge and intollerable pangues and agonies in the fleſh, commonly comming before, or at leaſt accompanying Death whenſoeuer it commeth. Others alſo ſtand in awe of death, becauſe they are deſtitute of firme hope, of true and ſtedfaſt faith. They behold Death in the mirrour of the law, where it ſheweth it ſelfe vnder a moſt terrible ſhape, like a Sergeant armed with the anger of GOD, and the curſes of the Law, comming to arreſt and to cite them to appeare before the tribunall ſeat of God, to heare the dolefull ſentence of damnation, denounced againſt the wicked tranſgreſſors of Gods Law. Which fearefull apprehenſion of death, ſurchargeth many, and preſſeth them downe into the bottomleſſe gulfe of deſperation. And finally, death is dreadfull and fearefull vnto many, by reaſon of their guilty conſciences: For as the Apoſtle ſaith. [b] *Tribulation and anguiſh ſhalbe vpō the ſoule of euery one that doth euil,* [c] *their conſcience bearing them witneſſe.* When the incorrupt Iudge commeth to iudge ſinners, although any man would neuer ſo faine

a Syr. 41. 1.

2.
Death painfull vnto the healthfull and faint-hearted.

3
Death terrible to the doubtfull and wauering man.

4
Death horrible vnto the wicked and faithleſſe.

b Rom. 2. 9
c Rom. 2. 15

hide and conceale his sinnes and enormous deeds from men, yet can hee neuer hide them from his owne conscience, accusing and crying out vpon him, night and day, at home and abroad, shewing vnto him the greatnes of his offences, and the greeuousnesse of the punishment due vnto the same. Herevnto also doth concurre the indgement of God, and the feare of hell fire, which causeth the remembraunce of death to bitter vnto worldly men. [d] *VVee must all appeare before the iudgement seat of Christ* (saith Paul) *that euerie man may receiue the things which are done in his bodie, according to that he hath done, whether it be good or euil.* And Christ saith; [e] *Of euerie idle word that men shall speake, they shall giue account thereof at the day of Iudgement.* [f] *and they shall come forth that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* [g] *And these shall goe into euerlasting paine, and the righteous into life eternall.* So then wee see foure causes why worldly men feare death. First, the losse of their honours, riches, pleasures, and friends. Secondly, the painfull pangs which come before, or accompany death. Thirdly, want of Faith and Hope. Finally, their guiltie consciences, and feare of Gods iudgements and punishments.

d 2.Cor.5.10 Rom.14.10.

e Mat.12.36

f Iob.5.29. Dan.12.2.

g Mat.25.41

Chap.

CHAP. IIII.

Of the firſt cauſe that maketh Death fearefull to a worldly man, which is the loſſe of honors, wealth, pleaſure, &c. And the Remedies againſt the ſame.

How farre we ought to be addicted vnto the world.

Sect. I.

An is a creature endued with a reaſonable ſoule, (a Soule of noble ſubſtance, of exceeding beautie, inſpired by the Father, redeemed by the Sonne, ſanctified by the holy Ghoſt, and beautified with the Image of the whole Trinitie; a Soule created to liue with Angels, to enioy the loue and fellowſhip of an eternall Spouſe, to be a Citizen of heauen, to inherit a Kingdome, and euerlaſtingly to triumph in royall dignitie) to the end, that hauing a celeſtiall beginning and heauenly originall, hee ſhould deſpiſe & ſet light by theſe inferior and terre-

The dignitie of mans ſoule.

terrestriall things; and that his mind being by nature lofty, should not be depressed with the waight and burthen of earthly and base drugs; but hauing his eies shut, and his eares deafe against these worldly vanities, should (contemning, or rather forgetting al humane toyes) lift vp his heart, and with his cogitations and affections, be conuersant in heauen. As for the world [a] that at the beginning cheereth, inricheth, & honoreth his friend, & in the end, leaues him, poor, miserable, and in a damnable estate, (much like a peacocke, that with the stately fanne he maketh of his own feathers, adorneth his fore partes, but leaues his hinder partes naked and vnseemely.) Man is but a traueller therein, and no dweller. We are strangers and wayfaring men, as it were in common tents or Innes: for our whole life is nothing else, than a waie or course vnto death: Wherefore as trauailers, If peradventure by the way, or in their lodging, they meete with any profitable spoyle, straight way they refuse and reiect it, as superfluous, and too heauy a burden for them to beare: if any come to any place of pleasure or pastime, they set light by it, and depart, their necessarie affaires requiring hast in their iourney: and on the other side, if they light on an ill Inne, or lodging, where they are badly entertrined, they patiently beare the same, knowing they must depart the next day after, where they shall bee better vsed, in another place:

a Ioh.15.19.

other place: Euen ſo ought we to be addicted to the loue of theſe worldly honors, poſſeſſions,& pleaſures; & to care for no more wealth and goods, than what is neceſſarie for our iourney and voyage; the reſt we ought vtterly to neglect as ſuperfluous, and too heauie a burden for vs to beare, or rather, wee ought to cõtribute them with our fellow trauellers, who are in need and miſerie amongſt vs. Let vs giue no eare to the enticing pleſures of this world, leaſt they trouble vs in our courſe; ſo ſhall wee trauaile peaceably, without care and trouble, and at laſt, arriue at that honourable hauen, where we tend vnto.

A remedie againſt the temptation of worldly honours and prefermeuts.

Sect. II.

THE world is couched in [a] wickedneſſe, and drenched in ſinne, it [b] *paſſeth away and the luſts thereof:* [c] *if any man loue the world, the loue of the Father is not in him*; becauſe [d] *the amity of the world, is the enmity of God, whoſoeuer therefore will be a friend of the world, maketh himſelf an enemy of God.* But we [e] *are not of the world*, to the end we ſhould not be

a 1. Ioh. 5. 19
b 1. Ioh. 2. 17
c 1. Ioh. 2. 15
d Iames. 4. 4.
e Ioh. 15. 19.

They that doe doat vpon the world are the slaues of Satan.

bee inwrapped and infolded in the same condemnation with the world. The Diuell is the [f] Prince of this world, therefore if we loue the world, and the thinges that are in it, wee are subiects and slaues vnto the Diuell. We cannot be the seruants of Christ, vnlesse the [g] world bee crucified vnto vs, and wee vnto the world. O then let vs with the Apostle esteeme of the world, and all the glorie and honour of it, but as [h] *losse and dongue!* Let vs [i] *seeke those thinges which are aboue, where Christ sitteth at the right hand of God!* Our [k] heart ought to bee where our treasure is; and where is our treasure but in heauen. Our [l] *life is hid with Christ in God*; [m] *in whom are hid all the treasures of wisdome & knowledge.* O let vs not sell our birthright for a messe of pottage, as [n] Esau did! Let vs esteeme more of the holy land, than of the [o] flesh-pots and onyons of Ægipt. Is it not better to be [p] norished in the house of our Father with bread of Angels, than with the [q] prodigall child, to liue among swine, with shales and huskes? It is not better to bee saued with [r] Lot in running out of Sodome, than with [s] Lots wife, lusting and longing after infamous and filthy pleasures to perish? [t] *Vnderstand then ye vnwise among the people; and ye fooles, when will ye be wise?* How long will ye take [u] light for darkenesse, and darkenesse for light? sower for sweet, and sweet for sower? good for euill, and euill for good? [x] *That which is highly esteemed*

f Ioh.14.30 Ioh.16.11.
g Gal.6.14.
h Phil.3.8.
i Coloss.3.1.
k Mat.6. 21.
l Coloss. 3.3
m Coloss.2.3
n Gen.25.34
o Exod.16.3. Num.11. 14.
p Iohn 4.10.
q Luk.15. 16
r Gen.19.16.
s Gen.19 26.
t Psa.49.8.
u Esay.5. 20.
x Luk.16.15

med among men, is abhomination in the ſight of God. We muſt not therefore be ſorrowfull or agreeued, to leaue the honours and promotions of this world, which cauſe vs to prouoke God, to diſdaine our neighbours, and to forget our ſelues, yea, to worſhip and adore the Diuell who euer kiſſeth where he meaneth to kil, giuing his gueſts a draught of deadly poiſon in a goulden cuppe, and in a ſtately ſhippe waſting his paſſengers vpon the rocks of eternall ruine. The pleaſant ſauour of the cup inuiteth, but the ſweet taſt of the poiſõ choketh. The Diuell like an Eagle houereth in the aire, as though his onely delight were to view the Sunne, and to looke towards heauen; whereas indeed, he is a greedie kite, bearing a rauening mind; that hath his eies alwaies fixed vpon the earth, watching his time when hee may beſt ſeize vpon his prey. He is much like a Theefe, who when by open violence he cannot catch his booty, ſeeketh by ſhrowding himſelfe in the vallies, buſhes, and darkeneſſe of the night, to take the poore trauailer vnprouided, and ſo to ſpoile him of his goods: ſo the Diuell when he ſeeth, that by open purſuit he cannot ouerthrow vs, he couertly coucheth himſelfe, in the ſhadowes and briars of worldly honors, and other delightſome alurements, thereby to entrap vs, ere wee eſpie his traines. Worldly Honor is one of the principall ſnares wherby he inueigleth our ſoules, which ſurely can-

The effect of worldly honours.

The malicious practiſe of Sathan.

Note.

Worldly honour a ſnare of Sathan.

cannot be desired of Gods children. 1. Because it is giuen vnto the wicked for wicked causes: so [y] Balac a wicked king, thought to promote Balaam a wicked Prophet vnto honour, for his wicked cursing and falshood. 2. Because it is not durable, being founded vppon the false foundation of inordinate loue and lucre; so [z] Ahashueroth honoured Haman the Agagite; and 3. Because it is damnable, causing him that is so [a] honoured, to be blinded, to be ingratefull, and to forget himselfe. Bucephalus the horse of Alexander the great, so long as he was naked would suffer any man to back him; but if he were furnished with the royall saddle, bridle, and other furniture, then grew hee so proud, that no man might ride him but the King: so many, who in their meane calling were modest, humble, and vertuous, by increase of honour, haue changed their modesty into arrogancie, their humilitie into pride, and their vertues into vices: so that worldly honour, may well bee termed; The Chaire of Iniquitie.

y Nu 24.11

z Hest. 3.1. *Magistratus virum indicat.*

a Psa. 49 18. 20.

Honores mutant mores.

A remedie againſt the temptation of worldly riches and wealth.

Sect. III.

WOrldly wealth, is not [a] the true riches of Gods Children, nor the [b] inheritance that Ieſus Chriſt hath purchaſed for them: for his [c] *kingdom* (which is the riches which we expect) *is not of this world*, but ſpirituall and heauenly. *Ieſus Chriſt is* [d] King of this Kingdome; but what temporall goods hath he purchaſed or poſſeſſed, being in this world, whereas he had not ſo much, as the little [e] birdes and foxes had? hee had neither neaſt, nor hole to hide his head in. And the *Apoſtles*, who are the [f] Peeres and Princes of this Kingdome, what reuenewes or poſſeſſions had they in this world? Peter ſayd to the lame cripple, [g] *Siluer and gold haue I none*. Paule alſo ſaith, we are [h] *as poor, & yet make many rich, as hauing nothing, and yet poſſeſſing all things.* So then [i] the glory, the power, the eſtare, the riches, the wealth, the pleaſures, the peace, and all the felicitie wherewith God enricheth his children, are not [k] earthly and corruptible, ſubiect vnto [l] theeues and ruſt; but [m] heauenly ſpirituall, and durable, which God giueth vnto vs [n] *freely, without money*, or any thing elſe. Theſe

a 2. cor. 6. 10
b 1. Pet. 1. 4
c Ioh. 18. 36
d Mat. 27. 11
e Mat. 8. 20
f Mat. 19. 28.
g Acts 3. 6.
h 1. Cor. 6. 10
i Reuel. 21. 7 &c.
k Ioh. 18. 36.
l Mat. 6. 19.
m 1. cor. 5. 1.
n. Eſay 55. 1.

These are the goods which we are to esteeme, and to make much of; the grace of God, our adoption, faith, the woord of God, Hope, Loue, patience, Humilitie, and especially, the
o Phil. 3. 9. o Righteousnesse of Iesus Christ, which is the Fountaine, from whence all the rest of Gods grace, fauors and blessings, that he bestoweth vpon vs, doe flow, & are deriued vnto vs: this
p 1. Cor. 1. 30 is our wealth, our cheefe felicitie, and p end of
The effect of worldly riches. our blessednesse. As for worldly riches, Iesus
q Mat. 13. 22 Christ affirming that they q choake the good corne of Gods woord, insinuateth that they are like a wanton strumpet, who by her beauty allureth men to lust after her, and depriueth such as giue themselues to enioy her, of all vertue honour & honestie; and like vnto wine, which by the sweetnesse thereof enticeth man to excessiue drinking; yet withall, it taketh the man from himselfe that is, it bereaueth him of his sences and reason.

Note. As those mountaines that containe mines of gould and siluer, are otherwise barren and vnfruitfull: so they that haue riches, and veines of gould and siluer, are barren and vnprofitable to the seruice of God and
r Luk. 12. 19. man; for riches doe breed r pride and arrogancie, pleasures and pompe, contempt of others, and forgetfulnesse of God. They may be compared to wild beasts, whom a man can hardly take, and when he hath taken them, he must take great care how to keepe them from doing

doing miſcheefe. They are as pleaſant wine to a drunkard, and as a ſword in a madde mans hand, to vſe rather to hurt, than to doe good. [f] *He that maketh haſt to be rich, ſhall not be innocent*, ſaith *Salomon*, for as thornes are hardly gathered without pricking of the hands; ſo cannot riches without wounding of the conſcience. As he that trauaileth in the raine, ſhall hardly eſcape wetting, or hee that walketh in the ſunne eſchew heat; ſo it is almoſt vnpoſſible for a rich man to auoide vice and corruption by his riches: whereupon Chriſt ſpeaketh, [t] *How hardly doe they that haue riches enter into the kingdom of God!* and, though hee expoundeth this ſpeech afterwardes, ſaying, [u] *Children, how hard is it for them that truſt in riches, to enter into the Kingdome of God!* Yet he addeth, [x] *It is eaſier for a cable-rope to goe through the eie of a needle, than for a rich man to enter into the kingdom of god:* declaring how difficult it is for a rich man to ſcape confidence in his riches, and conſequently, to enter into the kindome of God. Wherefore then ſhould we be ſo loath to forſake thoſe things, which are ſo far from giuing contentment, and making vs happie, that contrary-wiſe they engender a thouſand ſorrows and cares, and ſo make vs moſt miſerable and wretched? O let vs take no more care, but for what will ſerue our turne, for [y] food and raiment, hauing alwaies in mind, the parable of him that ſaid [z] *Soule, thou*

f Prou.28.20

t Mat.10.23.

u Mar.10.24

x Mat.10.25

y 1.Tim.6.8.
z Lu.12.19.

thou hast much goods laid vp for many yeeres, liue at ease, eat, drink, & take thy pastime: who for putting trust in his riches, is iustly condemned.

Another remedie against the same Temptation.

Sect. IIII.

The riches which wee possesse, are not our owne.

MOreouer, we must consider that these riches and worldly possessions, which we loue so hartely, bee not our owne proper goods, but lent vs; ouer which we are Bayliffes, and Stewards, and not Lordes and Masters: which when the time of our stewardship is expired, others most dispose and rule. For God *created heauen and earth*: [b] *the earth is the Lords, and all that therein is, the world, and they that dwell therin.* Therfore God himselfe is the true and proper [c] owner of our riches and possessions, and wee the inhabitants of the earth, are the Bayliffes and Tillers of the same. And least men should suppose, that the earth becommeth fruitfull by their manuring, and husbandrie, it bringeth foorth nothing [d] without the dew of heauen and raine. Whereupon, to bring vs to the acknowledgement hereof, God [e] required of the children of

a Gen.1. 2.
b Psa.24.1.
c Gen.14.22.
d Psa.147.8.
e Leu.23.10 Deut.26.10

of Israel, the first fruits of the land, which hee had giuen them; thereby signifiyng, that hee himselfe was the proper Lord of their wealth and possessions, and that they were the rulers and disposers of the same, vnder God. Now then, seeing these riches are not our owne proper goods, we must further acknowledge, that we must be [g] acountable for the least farthing which we haue receiued of God; after what manner we came by it, how and to what vse we haue bestowed and spent it. They that haue receued most, must make the greatest account, and of those that haue receiued least, the account shall bee lesse. This doctrine is plainely declared in the parable of the [h] Rich-man, and the Steward; wherein is shewed, that no man, of what state or condition soeuer hee bee, is Lord of his owne riches or substance, but the steward and disposer of it, accountable vnto God for all things: for at the day of iudgement, euerie man shall heare this voice speaking vnto himselfe, i *Giue account ōf thy stewardship.* Wherefore it behoueth men, so to possesse their riches, that their riches [k] possesse not them, and so to dispose of themselues, that they be as readie and as willing, to [l] leaue them as to receiue them; and to [m] blesse the name of the Lord, as well in the one as in the other, as Iob did, *Looke lib. 2. chap. 5. Sect. 9.*

VVe must be accountable to God for the least farthing.

[f] Iob. 1. 21
[g] Luk. 16. 2
[h] Luk. 16. 1
[i] Luk. 16. 2
[k] Psa. 62. 10
[l] 1. Cor. 7. 30. 31.
[m] Iob. 1. 22

Testimonies out of the word of God, against the vanities of worldly wealth. Sect. V.

Iob. 2. 15. Iob, *He that deuoureth substance, and he shall vomite it, for God shall draw it out of his belly.*

Iob. 31. 24 *If I had made gold mine hope, or haue*
25 *sayd to the wedge of gould, Thou art my*
28 *confidence: if I reioyced because my substance was great, or because my hand had gotten much. This also had been an iniquitie to bee condemned, for I had denied the God aboue.*

Iob. 1. 21. *Naked came I out of my mothers womb, and naked shall I returne thether.*

Iob. 27. 19 *When the rich man sleepeth, he shall not be gathered to his fathers.*

Psa. 62. 10. Dauid, *Be not vain, if riches increase, set not your heart thereon.*

Psa. 49. 6. *They trust in their goods, and boast themselues in the multitude of their riches.*

ches. Yet a man can by no means redeem his brother, he cannot giue his ranſome to God.

Salomon, *The treaſures of wickednes profit nothing. Riches auaile not in the day of wrath. Hee that truſteth in his riches ſhall periſh.* Prou.10.2 Prou.11.4 28.

Better is a little with the feare of the Lord, than great treaſure, and trouble therewith. Pro.15.16.

An heritage is haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed. Pro.20.21.

Better is the poore that walketh in his vprightneſſe, than he that peruerteth his waies, though he be rich: he that maketh haſt to be rich ſhall not be innocent. Pro.18.6. Pro.25.20

Vanitie of vanities, all is vanitie. Eccleſ.1.2.

He that loueth ſiluer, ſhall not be ſatisfied with ſiluer, & he that loueth riches, ſhall be without the fruit therof: This alſo is vanitie. There is an euill ſickneſs that I haue ſeen vnder the Sun, to wit, riches reſerued to the owners therof for their euil. Eccleſ.5.9. 22

Ezechiel, *They ſhall caſt their ſiluer* Ezec.7.19

in the ſtreets, and their gold ſhalbe caſt farre off: their ſiluer and their gold cannot deliuer them in the day of the wrath of the Lord, they ſhall not ſatisfie their ſoules, neither fill their bowels, for their ruine is for their iniquitie.

Amos 3.10 Amos, *They know not to doe right, ſaith the Lord, they ſtore vp violence and robberie in their pallaces.*

Amos 6.1. *Woe to them that are at eaſe in Tſion, and truſt in the mountaines of Samaria.*

Mic. 6.10. Micah, *Are yet tht treaſures of wickednes in the houſe of the wicked? & the ſcant of meaſure which is abhominable?*

Zeph. 1.18 Zephaniah, *Neither their ſiluer, nor their gould ſhall bee able to deliuer them from the day of the Lrods wrath.*

Mat. 6. 19. Ieſus Chriſt, *Lay not vp treaſures for your ſelus vpon the earth, where the moth and canker corrupteth, & where theeues digge through and ſteale: But lay vp treaſures for your ſelues in heauen, where neither the moth, nor canker corrupteth, and where theeus, neither digge through nor ſteale.*

You

You cannot serue God and Riches. 24

A rich man shall hardly enter into the kingdome of heauen. Mat.19.23

And againe I say vnto you: it is easier for a cable rope to goe throgh the eie of a needle, than for a rich man to enter into the kingdom of God. 24 Mat.10. 24.25. Luk.18.24 25.

The cares of this world, and the deceitfulnes of riches, and the lustes of other things enter in, & choake the word, & it is vnfruitfull. Mat.4.19. Mat.13.22 Luk.8.14.

Woe be you that are rich, for you haue receiued your consolation. Luk.6.24.

Take heed and beware of couetousnes; for though a man haue abundance, yet his life standeth not in his riches. Read the parable following in the same place, and thinke on it. Luk.12.15

Paul, *And this I say, Brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none: And they that weep, as though they wept not, and they that reioyce, as though they reioyced not: and they that buy, as though they possessed not. And they that use this world, as though they vsed it* 1.Co.7.29 30 31.

not: for the fashion of this world goeth away.

1.Tim.6.7 We brought nothing into the world, and it is certain that we can cary nothing out.

8 Therfore when we haue food & raiment, let vs therewith be content.

9 For they that will be rich, fal into temptation & snares, and into many fooliſh and noyſome luſts, which drown men in perdition & deſtruction.

10 For the deſire of mony is the root of all euill.

1.Ti.6.17 Charge them that are rich in the world that they be not hye minded, & that they truſt not in vncerten riches, but in the liuing God, which giueth vs abundantly al things to enioy.

18 That they doe good, and be rich in good works, and ready to diſtribute and communicate:

19 laying vp in ſtore for themſelues, a good foundation againſt the time to come, that they may obtaine eternall life.

Iames 5.1. Iames, Go to now ye rich men, weepe and howle for your miſeries that ſhall

2 come vppon you: Your riches are corrupt, and your garments are moath-

eaten:

eaten: your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eate your flesh, as it were fire.

Iohn. *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him: For all that is in the world (as the lust of the flesh, the lust of the eies, & the pride of life) is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for euer.* 1. Ioh. 2. 15 16 17.

A Remedie against the Temptation of worldly pleasures.

Sect. VI.

SOme[a] seeke after the Pleasures and Contentment of their flesh: Some delight in building of mansions & great Houses; others take pleasure in faire gardens, orchards, allies, & arbors: Some proudly attire themselues, others delight in adorning their houses: Some take their felicity in eating & drinking, others in pleasant companie, where they may

a Eccl. 1. 2, 3, 4, &c.

laugh and bee merrie: Some loue to dannce and to dally, others to transcend the bounds of honestie. Of these, and such other wanton Worldlings, *Salomon* sayth: [b] *Reioyce O Yongman in thy youth, and let thine hart cheere thee in the dues of thy youth, & walk in the way of thine hart, & in the sight of thine eies:* but that after-clap, that doleful Item mars the market; *but know, that for al these things God will bring thee to iudgement.* Now who will not shiuer in himselfe? who will not willingly forsake those pleasures, whose end and fruit is, shame and dishonor, penurie and losse of goods, which bring infinit sicknesses vnto the body, and vnto the spirit dulnes and blockishnes; which bring a contempt of vertue and honestie, a hatred of true religion & of God himselfe, which make men effeminate, wanton, disdainfull, yea, & so besotted, that they are vnto beasts? Pleasure & sorrow are twins, for pleasure is no sooner hatched, but Repentance is at hand readie to supplant her; and therfore it is like a smile which presently is turned into sorrow and teares; or like a dreame, the ioy whereof at a mans waking vanisheth away: so pleasure flieth and slideth away, leauing rather cause of repentance than occasion of remembrance. It may bee compared to a painted sepulchre, faire without, & foule within; to pils, outwardly faire-le guilt, and rowled in sugar, but within full of bitternesse; yet pils doe vent and purge the bodie

[b] Eccl. 11. 9

[c] Ro. 6. 21. *The danger of worldly pleasures.*

Pleasure and sorrow are twins.

bodie, but pleaſures corrupt and poiſon both bodie and ſoule. They reſemble the Syrens, beautiful aboue, but if you looke on the hinder part, they haue the taile of a Scorpion, which giueth ſuch a ſore ſtroke, that it benummeth our bodies, and ſtingeth our ſoules to death. They are like venome or ſtrong poiſon, tempered with the hypocras or ſweete milke. Pleaſure is a gulf or fire that deuoureth a mans ſubſtãce, defileth his body, & killeth his ſoule; It is a path to all wicked practiſes, and the cauſe why the word of God doth not [d] fructifie in our hearts; for [e] *they that are in the fleſh cannot pleaſe God,* [f] *know ye not that to whom ſoeuer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, or of obedience vnto righteouſnes?* Now let vs enter into our owne hearts and conſciences, let vs examine our ſelues, whether wee take more delight in thoſe thinges wherewith the Diuell is moſt delighted; in laſciuiouſnes, in pride, in quaffing and other ſins than in honeſt behauior, in humility, in ſobrietie, and in godlines? If we find our ſelues ſubiects & ſlaues vnto theſe ſatanicall ſuggeſtions, then [g] death & damnation is our due, then our lodging, our pallace, and our manſion houſe ſhall bee in that place which burneth with fire and brimſtone, where is [h] howling and crying, weeping and gnaſhing of teeth, where the [i] vnquenchable fire of Gods fury continually bur-

[d] Lu. 18. 14
[e] Rom. 8. 8
[f] Ro. 6. 16.

[g] Ro. 6. 23.

[h] ma. 25. 30

[i] Eſa. 30. 33 Lu. 3. 17.

burneth, where the [k]incurable worm of conſcience euer ſtingeth, & where the [l] intollerable torments of deſperate mindes alwaies continue, Pleaſure[m] prouoketh the anger of God, it[n] ſeparateth his loue from man, it[o] haſteneth his iuſtice, it[p] procureth perpetuall deſtruction. Pleaſure was the[q] bane of Adam and his poſteritie, the deſtruction of the[r] old world, the ouerthrow of [s] Sodome, the ruine of the [t]Sichemites, and the perdition of the [u] Beniamites: why then ſhould we be ſo beſotted with theſe worldly pleaſures, ſeeing by death we ſhall enioy eternall and euerlaſting ioyes in heauen?

[k]Eſa.66.24
[l]Lu.16.23
[m]Eſa.1.4.
[n]Eſa.59.2.
[o]Iere.5.29
[p]Eſa.59.13
[q]Gen.3.6
[r]Gen.7.17
[s]Ge.19.24
[t]Ge.34.27
[u]Iudg.20.35.

A remedie againſt the temptation of vnwillingnes to forſake wife, children and friends.

Sect. VII.

HOwſoeuer we be left and forſaken, or rather ſequeſtred and ſeparated from our wiues & children, yet are wee not forſaken of [a]God, nor of his ſon Ieſus Chriſt our Sauiour, [b]*Him that commeth vnto me* (ſaith Chriſt) *I caſt not away,* [c]*This is the fathers will which hath ſent me, that of all which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.* [d] *And I giue vnto them eternall life, and they ſhal neuer periſh, neither ſhall any plucke*

[a]Eſa.41.9.
Eſa 54.10.
[b]Ioh.6.37.
[c]Ioh.6.39.
d Io.10.28

plucke them out of mine hand. As *Elkenah* ſaid vnto *Annah,* [e] *VVhy weepeſt thou? am not I better vnto thee than ten ſons?* So, why ſhould we be ſory to leaue wife, children, & frends? Is not Chriſt better vnto vs than tenne wiues, ſo many children, ſo many friends? Yea then ten thouſand times ſo many? [f] Hee that ſaith vnto his father and mother, I ſee you not, and to his brethren, and to his owne children, I knowe you not, he obſerueth the word of the Lord, and keepeth his couenant. Whereupon Chriſt ſaith, [g] *Hee that loueth father or mother more then me, is not worthy of me: and he that loueth ſon or daughter more than me, is not worthy of me:* [h] *and he that taketh not vp his croſſe & followeth me, is not worthy of mee:* [i] *if any man come vnto me, and hate not his father, and mother, and wife, & children, & brethren, and ſiſters, yea, and his owne life alſo, he cannot be my Diſciple.* howbeit we muſt remember, that this hate is the hate of diſſimulation, not of perſecution, the hate of auoiding, not of annoying, the hate of godlines not of cruelnes; when we doe not giue eare vnto them, or regard their Syren like perſwaſions, whē they ſeem to with draw vs from the ſeruice of god, & from doing of ſuch things as he commands. Moreouer, we muſt conſider, that we, our wiues, our children and friends, are all, as it were [k] trauailers going forth of this world, we take our voyage together, & if we go a litle before, they ſhal ſhortly follow

[e] 1. Sa. 1. 8.

[f] Deu. 33. 9

[g] Mat. 10. 37.
[h] Mat. 10. 38.
[i] Lu. 14. 26

How wee muſt hate our parents.

[k] Gen. 47. 9
Heb. 11. 13

[1]Mat. 19.5

follow after. Wherefore, as at the beginning of our mariage or acquaintance, we left father and mother, and did cleaue to our wiues: so now it ought not to grieue vs to leaue them, and to returne vnto God, who is better vnto vs than Father, Mother, wife, children, friend, or any thing else.

That though a man die in debt, yet he should not feare death.

Sect. VIII.

Obiection.

But my debt is great, if I die now: then when I am dead, my creditors will come and seize vpon all that I haue, so cruel they are, and so mercilesse, and so shall my poore wife & children be vndone for euer: Oh would God I might liue to be out of debt, and leaue my wife and children free, though I left them little or nothing beside. Alas, how shall I do? Nay, how shal they do? litle? haue, & euen that litle shalbe taken from them: my wife shall be constrained to bestow her selfe against her

her owne liking, and contrary to her affection euen for verie need: and my children ſhall either begge, or endure ſome ſeruile ſlauerie, vnder ſome rigorous and cruell maſters and miſtreſſes. This is it that tormenteth my heart, this pincheth me ſore, and pierceth euen my very ſoule, when I thinke of it: and how can I but thinke vpon my deere and neere ones both night and day?

Anſwere,

YOu cannot commit your wife and children into the hands of a more faithfull Guardian and Ouerſeer than God is. Hee will take them into his [a] protection, he promiſeth that hee will haue a particular care ouer them, hee will defend and maintaine them againſt all oppreſſors, and wil poure out a fearefull vengeance vpon the wrongs, outrages, and iniuries that ſhall be done vnto them, hee will neuer forſake them. O then be not diſcoraged, faint not, [b] *Caſt thy burden vpon the Lord*, ſaith Dauid, *and he ſhall noriſh thee, he wil not ſuffer the righteous to fall forener*, [c] *Caſt your care vpon him, for he careth for you*, ſaith the Apoſtle.

a Pſa. 14. 6, 9.

b Pſa. 55. 22.

c 1. Pet. 5. 7

[d] *He*

[d] Iob. 39. 3. Psa. 147. 9
[e] Lu. 12. 27
[f] Lu. 12. 25
[g] 25
[h] 29
[i] 30

[d] *He feedeth the yong rauens,* [e] he clotheth the *lilies,* how much more will he feed & cloth his children? What can care profit you? what can thought auaile you? [f] *Which of you by taking thought* (saith Christ) can ad *to his stature one cubite?* [g] *If then he be not able to doe the least thing, why take you thought for raiment?* [h] *Therfore aske not, what shall ye eat, or what shall yee drinke?* [i] *your father knoweth that ye haue neede of these things.* Let this stay & strengthen you, let this alwaies comfort and cherish you, that God is [k] your father, yea the father of your wife and children, that he knowes your case, & what you and yours haue need of: therefore he will in due time prouide all necessaries for his children; for he is both willing and able to doe it, and his care shall effect that that yours neuer can. See the experience hereof in the like case, and be comforted by it. One of the [l] sons of the Prophets, being in debt, not by reason of any vnthriftines, or prodigalitie (for he was a man that *feared the Lord*) but by the hand of God, died leauing his poore wife and children to the cruelty of the *creditor*, who came fiercely to take away the children from their mother, to answere the debt by bondage. This was a beauie crosse to a man that *feared the Lord*, to liue in debt, and to die in debt; specially when debt to his poore wife and children was so dangerous. Wel, how did the poore widow & the orphans? How scaped they this danger?

[k] Psa. 68. 5. Gal. 4. 6.

[l] 2. Kin. 4. 1

ger? Euen the mercifull prouidence of God, which is [m] euer good vnto them that feare him, ſo increaſed that little [n] oyle which ſhee had in her pitcher, that it paid her *Creditor*, & yeelded her maintenaunce to maintaine her ſelfe and her children. Now then thinke vpon this comfortable ſtorie, and know, that God is not the God of this man alone, nor of this widow and orphans only, but he is your God, and the God and Father of all the faithfull. Wherefore grieue not to die, ſeeing God will haue it ſo; commit your wife, children, and friends vnto God, and he will protect them: [o] They that haue the Lord for their Shepheard, ſhall want nothing. If the ſeruant that faithfully ſerues his Maiſter, is not to care for his neceſſities, but looketh, and that iuſtly, that his Maiſter ſhould prouide for the ſame: Should not we doe God great iniurie and diſhonour, if referring our whole liues to his honour, we ſhould feare that hee would ſuffer vs to ſtarue,

[m] Pſ. 37. 25
[n] 2. Ki. 4. 7.
[o] Pſa. 23. 1.

Teſtimo-

Testimonies of holy Scripture, touching the care that God hath ouer widowes and fatherlesse children.

Sect. IX.

Exo 22.22 MOses, *Ye shal not trouble any widdow, nor fatherlesse Child.*

Deu 10.18 *The Lord doth right vnto the fatherlesse and widdow.*

De.24.17. *Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take the widowes rayment to pledge.*

19 *When thou cutteſt downe thine harueſt in thy field, and haſt forgotten a sheafe in thy field, thou ſhalt not goe to fetch it, but it ſhall be for the ſtranger, for the fatherleſſe, and for the widdow, that the Lord thy God may bleſſe thee in al the works of*

20 *thine hands. When thou beateſt thine Oliue tree, thou ſhalt not go ouer the boughs againe, but it ſhall bee for the ſtranger,*

for

for the fatherlesse, and for the widdow.

When thou gatherest thy vineyard, thou 21
shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherlesse, and for the widdow.

Cursed be he that hindereth the right Deut.27. 19.
of the stranger, the fatherlesse, and the widdow. And all the people shall say, So be it.

Iob, *They lead away the Asse* (speaking of the wicked) *of the fatherles, and take the widdowes Oxe to pledge.* Iob.24.3.

If I restrained the poore of their de- Iob.31.16.
sire, or haue caused the eies of the widdow to faile. If I haue lift vp my hand against 21
the fatherlesse, when I saw that I might helpe him in the gate, let my arme fall 22
from my shoulder, and mine arme be broken from the bone.

Dauid, *The Lord will be a refuge for* Psal.9.9.
the poore, a refuge in due time, euen in affliction.

Lord thou hast heard the desire of the Psal.10.17
poore, thou preparest their hart, thou bendest thine eare to them.

Pſal. 33. 18 *Behold, the eie of the Lord is vppon them that feare him, and vpon them that*
19 *truſt in his mercie: To deliuer their ſoules from death, and to preſerue them in famine.*

Pſal. 34. 6. *The poore man cried, and the Lord hard him, & ſaued him out of all his troubles.*
9 *Nothing wanteth to them that feare him: they that ſeeke the Lord ſhall want*
10 *nothing that is good.*

Pſa. 37. 25. *I haue beene yong, and am old: yet I ſaw neuer the righteous forſaken, nor his ſeed begging bread.*

Pſa 82. 3. *Doe right to the poore and fatherleſſe, doe iuſtice to the poore and needie.*
4 *Deliuer the poore and needy: ſaue them from the hand of the wicked.*

Pſa. 146. 9. *The Lord keepeth the ſtrangers, he releeueth the fatherleſſe and widdow: but he ouerthroweth the way of the wicked.*

Pſa. 68. 5. *He is a father of the fatherleſſe, and a iudge of the widdowes, euen God in his holy habitation.*

Pro. 23. 10 Salomon, *Remooue not the ancient bounds, and enter not into the field of the fa-*
ther-

fatherlesse: for he that redeemeth them, is mightie, he will defend their cause against thee. 11

The Lord will defend their cause, and spoyle the soule of those that spoile them. Pro. 22. 23

Isaiah, *Learne to doe well, seek iudgement, releeue the oppressed, iudge the fatherlesse, and defend the widdow.* Esa. 1. 17.

Ieremiah, *Thus sayth the Lord, execute ye iudgement and righteousnesse, and deliuer the oppressed from the hand of the oppressour, and vex not the stranger, the fatherlesse, nor the widdow.* Iere. 22. 3.

Leaue thy fatherlesse children, and I will preserue them aliue, and let thy widdowes trust in me. Ierem. 49. 11.

Zechariah, *Oppresse not the widdow, nor the fatherlesse, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart.* Zech. 7. 10

Malachi, *I will come neere to you to iudgement, and I will be a swift witnes against those that vex the widdow and fatherlesse, and oppresse the straunger, and feare not me, saith the Lord of Hostes.* Malac. 3. 5.

Matt. 6. 25. Iesus Christ, *I say vnto you, bee not carefull for your life, what ye shall eate, or what ye shall drinke, nor yet for your bodie, what yee shall put on. Is not the life more worth than meat? and the bo-*
26 *dy than rayment? Behold the foules of the heauen, for they sowe not, neither reape, nor carrie into the barnes, yet your hea-uenly Father feedeth them: Are ye not*
28 *much better then they? And why care you for rayment? learne how the lillies of the field doe grow, they are neither wearied,*
29 *nor spinne. Yet I say vnto you, that euen Salomon in all his glorie, was not arrayed*
30 *like one of these. Wherfore, if God so cloth the grasse of the field, which to day and to morrow is cast into the ouen, shall he not do much more vnto you, O ye of litle faith?*
31 *Therefore take no thought, saying, What shall we eat? or what shall we drinke? or*
32 *wherewith shall we be clothed? (For after these things seeke the Gentiles) for your heauenly Father knoweth that you haue*
33 *need of all these things. But seeke ye first the kingdom of God and his righteousnes,*

and

and all these things shalbe ministred vnto you. I will not leaue you fatherlesse, but I will come to you. See Math. 23. 14. — Ioh. 14. 18

Paul, *The Lord is at hand: be nothing carefull, but in all things let your requests be shewed vnto God, in praier and supplication with giuing of thanks.* — Phil. 4. 5. 6.

Let your conuersation bee without couetousnes, & be content with those things that you haue, for he hath sayd, I will not faile thee, neither forsake thee: So that we may boldly say; The Lord is my helper. — Heb. 13. 5. Iosh. 1. 9. Heb. 13. 7. Psa. 118. 6.

Iames, *Pure religion and vndefiled before God euen the Father is this, to visite the fatherlesse and widdowes in their aduersitie, and to keepe himselfe vnspotted of the world.* — Iam. 1. 27.

CHAP. V.

Of the Second cause that maketh Death fearefull to a worldly man, which is the paines and sicknesses which come before, or accompanie death. And the Remedies against the same.

Vnmortified men, no fit inhabitants for the heauenly Hierusalem.

Sect. I.

WHen a miserable Malefactor, hauing receiued the sentence of Condemnation is returned to prison, all his mind runneth vppon death, hee detesteth his former life and conuersation, hee prayeth earnestly vnto GOD, and regardeth no worldly pleasure, soft bedding, delicate fare, or costly apparell: Yea; if hee bee a man that feareth GOD, all his cogitations are bent to life euerlasting, greatly rejoycing that hee is so neere the heauenly Kingdome, that hee may take possession of his inheritance: And is not the [a] sentence of death

[a] Heb. 9. 7.

death passed vppon vs, the first day that wee came into this world? Be not our soules in our bodies, as in a prison? Doe not we only expect the time of our execution? how commeth it to passe then, that we do not feele, or shew vs readie, and prouide our selues to die, as doth the prisoner that hath receiued his sentence from an earthly Iudge? Why doe we fix our whole delight on the world, why do we so much encumber our selues with earthly busines, and why doe we not willingly embrace death, that by it wee may take possession of our inheritaunce? O let vs not build where wee cannot long continue, let vs make our prouision, that we may liue where we shall remaine for euer; let vs not forget heauen for earth, the soule for the bodie, and heauenly treasures for earthly goods: for one month or day, for one houre or minute of earthly pleasure: let vs not depriue our selues of that euerlasting joy that shall neuer be taken from vs: let vs endure stormie weather for one monneth, that wee may haue a thousand millions of yeeres of faire weather: let vs patiently beare the tribulation of one day, which will breed vs exceeding great consolation for euer: let not the paines of one moment of time fray vs from taking possession of our kingdome, least we shall be cast for euer into the kingdome of darkenesse. In a temporall building, the stones must bee broken, hewne, and squared, ere they bee fitte

The sentence of death is passed vpon vs, and yet we regard it not.

to make vp the worke. The Corne must bee threshed, winowed, and purified, before it be readie for good bread. The [b] whirle winde must first blow ere Elias be rapt into heauen. And we must be cut, hewn, and squared with a number of [c] tribulations, sicknesses, & diseases, before we can be made fit & liuely stones for the heauenly Hierusalem. The very victuals which nourish and maintaine vs, come to verie great loathsomnesse, before they doe worke their perfection in vs. From life they are brought to the fire, and clean altered from that they were, when they were aliue; from the fire to the trencher, from the trencher to the mouth, from the mouth to the stomacke, and there so boiled and digested, before they nourish, that whosoeuer sawe the same, hee would loath and abhorre his owne nutriment, before it come to full perfectiō. So must those children whome God delighteth in, be mangled and defaced in this [d] world, which is the kitchin and mill to boile and grinde the flesh of Gods children in, till they attaine their perfection in the world to come: and as a man looketh for the nourishing of his meat, when it is full digested, and not before: so must we looke for our saluation, when the troublesome turmoiles of this world are passed, and not before. Raw flesh is not meate wholesome for man; and vnmortified men bee no creatures fit for God.

[b] 2. Kin. 2. 11.

[c] Act. 14. 22. 2. Tim. 3. 12.

[d] Ioh. 16. 33. 1. Iohn 3. 13. 14.

That

That sickneſſe and tribulation is a token of Gods loue.

Sect. II.

THe holy Scriptures plainely teſtifie, that the paines and panges of Death, or whatſoeuer dolorous ſickneſſes, or other greeuous maladies we ſuffer, either before, or with death, are no other thing in vs Chriſtians, than the rod of our moſt mercifull and louing Father; wherwith he correcteth and chaſteneth his Children, either to amend in vs whatſoeuer offendeth his Majeſtie, leſt we periſh; or elſe to trie our faith, patience, and conſtancie, that we may be found vnreproueable, laudable, and honorable before the tribunall ſeat of Ieſus Chriſt, the Iudge of the world, at his ſecond comming. [a] *My ſonne, diſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.* [b] *For whome the Lord loueth, hee chaſteneth and hee ſcourgeth euerie Sonne whom he receiueth.* [c] *If ye endure chaſtening, God offereth himſelfe vnto you as vnto ſonnes; for what ſon is it that the Father chaſteneth not?* [d] *If therfore ye be without correction wherof al are partakers, then are you baſtards, & not ſons.* [e] *Moreouer, we haue had the fathers of our bodies which corrected vs, & we gaue them reuerence: ſhold not we much rather be in ſubiectiō vnto the father of ſpirits, that we might*

Affliction, what it is vnto the godly.

[a] Heb. 12. 5 prou. 3. 11.
[b] Heb. 12. 6
c 7
d 8
e 9

f 10 *might liue?* [f] *For they verily for a few daies chastened vs after their own pleasure, but he chasteneth vs for our profit, that we might be partakers of his holynesse.*

g 11 [g] *Now no chastising for the present semeth to be ioyous, but grieuous, but afterward it bringeth the quiet fruit of righteousnesse vnto them which are therby exercised.*

h 12 [h] *Wherefore lift vp your handes which hange down, & weak knees.*

i 13 [i] *And make strait steps vnto your feet, lest that which is halting be turned out of the way, but let it rather be healed.* Hetherto out of the scriptures. An excellent comfort, & a soueraign salue for all them that are in such a case, visited with the hand of God, and tempted with this tẽptation. The [k] Bush which *Moses* saw in Mount Horeb, burned, and yet consumed not: so must the faithfull be tried in the fire of affliction, but not destroied. They are compared to [l] lilies growing among thorns because they are placed in the midst of tribulation: to [m] wheat, because Satan will sift vs as men sift wheat; and as wheat is flailed, so the world afflicts vs, and to [n] vine branches; for as vines being let out at large, in small time become wild and fruitlesse; so we being giuen ouer of God, & left to ruin after our own lust, are easily allured; but being pruned & dressed as their nature requireth, they bring foorth greater & sweeter grapes; so we being kept in awe and obedience, by the band of affliction and sicknesses, will bring forth [p] fruit, both in quantitie

[k] Exod. 3, 2.

[l] Cant. 2, 2.

[m] Lu. 22. 31

[n] Iohn 15. 5

[o] Esa. 5. 6.

[p] Psal. 23. 4

quantitie more abundant, and in quality more sweet and pleasant. Thus then, that carefull [q]Husbandman, euen God our father, pruneth his vines, that they may beare much fruite. Whereupon the Prophet *Dauid* maketh a solemne protestation, declaring what good affliction wrought in him, [r] *It is good for mee, O Lord, that thou hast corrected me,* [t] *for before I was afflicted, I went wrong,* And in another place, [t] *Thy rodde and thy staffe haue comforted me.*

[q] Iohn 15. 8.

[r] Psal. 119. 71.

[t] 67.

[t] Psal. 23. 4.

That God hath appointed his holy Angels to guard and preserue vs in our sicknesses and troubles.

Sect. III.

WHat comfort is this vnto vs, that in all our tribulations and sickenesses, yea, in the verie sorrowes and pangs of death, almightie GOD hath giuen his holy Angels charge to direct our paths, and to [a]keepe vs in all our waies, as he hath promised in his word, [b] *Behold, I send an Angell before thee to keepe thee in the way, and to bring thee to the place which I haue prepared.* [c] *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them?* Examples hereof we haue in

[a] Psa. 91. 11.

[b] Ex. 23. 20.

[c] Psal. 34. 7.

in the holy Scriptures plentifull: d *Lot*, when *Sodome* and *Gomorrha* should bee destroyed, was by Angels conducted & brought thence; and so, hee and his daughters escaped the danger. e The Angell of the Lord comforted *Hagar* Saraes mayd, flying from her dame, into the wildernes, and preserued her from present perill. f *Iacob* in his iourney towards Mesopotamia, when he was in danger by the way, the Angels of God met him, which *Iacob* called *Gods hoast*. The Angels g conducted the Children of Israel in the desart. Troupes of Angels in the likenesse of horsemen, and chariots of fire, defended *Elisha* the Prophet, against the King of Syria. And when his seruant was afraid, and said vnto him. *Alas h Maister, what shall we doe? i He answered, feare not, for they that bee with vs are more than they that bee with them.* An Angell preserued k *Shadrach, Meshach*, and *Abednago* in the middest of the fierie furnace, so that the fire had no power ouer their bodies; and l deliuered *Daniel* from the Lions mouth. An Angell from heauen m appeared to our Lord Iesus Christ, in his passion, comforting him. n And Angels carried the soule of *Lazarus* into *Abrahams* bosome. There are other infinit examples tending to this purpose, which for breuitie sake, I omit. Now therefore, seeing we are thus graced by God, what remaineth but that we patiently beare the o rod of our heauenly Father layd

d Ge. 19. 15

e Gen. 16. 7

f Ge. 32. 1. 2

g Exod. 14. 19, and 25. and 32.

h 2. Kin. 5. 15.

i 11.

k Dan. 3. 25

l Dan. 6. 22.

m Luk. 22. 43.

n Lu. 16. 22

o Psa. 23. 4. Heb. 12. 5.

layd vppon vs, and like obedient [p] Children kisse and embrace the same, when it is offered vs, that wee may be found readie to suffer all temptations and trialles, wherewith it shall please the Lord to exercise vs, hauing sure trust and confidence, that hee which suffered and was tempted, is able to deliuer them that doe suffer and are tempted, out of trouble, daunger, and affliction.

[p] Heb. 12. 7

Comforts taken from the consequents following death.

Sect. IIII.

COnsidering, that after sickenesse followeth Death: and that after death ensueth eternall life, & euerlasting felicitie; why shold we be so faint and so weake in sickenesse? Let vs plucke vp our hearts therefore, that are afflicted with paines, and call to remembrance the life and joyes of heauen, that are reserued for all them that patiently doe suffer here with Christ. Let vs consider, that Christ himselfe suffered far greater and heauier torments than we doe, who saith, [a] *Haue ye no regard, all yee that passe by this way? Behold and see, if there be any*

[a] Lam. 1. 12

any sorrow like vnto my sorow. [b] The seruant is not greater then his master. Oh, let vs therefore take our visitation in good part, and the Lord when he shall see his good time, will send vs help & comfort, only let vs submit, & commit our selues to his heauenly protection and will.

[b] Io.15.20. and 13.18. Mat.24.9. Mat.10.24

[c] There is no temptation hath taken you, saith the Apostle, but such as appertaineth to man, & God is faithfull, which will not suffer you to bee tempted aboue that you bee able, but will euen giue the issue with the temptation, that ye may be able to beare it. [d] The Lord knoweth to deliuer the godly out of tentation. [e] Feare none of those things which thou shalt suffer (saith christ) behold, it shal come to pas, that the diuel shal cast some of you into prison, that you may be tried, & you shal haue tribulatiō ten daies: Be thou faithful vnto the death, & I wil giue thee the crown of life. Furthermore, we must cal to mind, that the lord neuer *leueth thē that faithfully serue him, & commit themselus altogether into his custodie, but keepeth them [f] as the apple of his eie, [g] He will be as a fire round about them, that nothing doe them hurt. Whereupon *Dauid* could say of his own experience, [h] *Though I should walke through the vally of the shadow of death, I will feare no euill, for thou art with me, thy rod and thy staffe, they comfort me.* And to the end that the Lord might make vs certaine of his help & comfort, he earnestly exhorteth vs, to call oftentimes vnto him, and to sue for helpe,

[c] 1. Co.10. 13.

[d] 2. Pet.2.9
[e] Apo.2.10

*Ps.33.18. 19.

[f] Zech 2.8.
[g] Zech.2.5.

[h] Psa.23.4.

helpe, ſaying; [i] *Cal vpon me in the day of trouble, ſo I wil deliuer thee, & thou ſhalt glorifie me.* And again, [k] *He ſhal call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him, and glorifie him.* So knowing aſſuredly, that the Lord will helpe vs at the laſt, in his good time, according to our owne deſire, if wee patiently beare in the meane time, whatſoeuer his gratious goodnes ſhall lay vpon vs. It remaineth, that we haue an inuincible courage againſt all aduerſities, & ſickneſſes whatſoeuer, patiently expecting the reward of our hope, [l] *For the afflictions of this preſent life, are not worthy of the glorie which ſhall be reuealed vnto vs.* Strangers that are euill intreated in a forraine land, where they ſoiourne, hauing patrons, friends, and great poſſeſſions in their natiue ſoile, being now vpon the point to returne into their own countrey, are vndoubtedly exceeding glad; for euen alreadie they ſeem, in a manner, to ſee their houſes, lands, and poſſeſſions, to talke with their parents, friends, and acquaintance; and to enioy their wealth already: euen ſo alſo, if we call to mind, that here we are [m] ſoiorners and ſtrangers, verie [n] hardly intreated by the worlds friends, hauing in heauen, our own country, great riches of eternall treaſures, a [o] heauenly father, that dearely loueth vs in his beloued ſon, & many louing friends, our eldeſt brother Ieſus Chriſt and all the holy Angels and Saints in glorie, and

[i] Pſa. 50. 15

[k] Pſa. 91. 15

[l] Ro. 8. 18.

[m] 2. Chr. 29 5.

[n] Io. 16. 33.

[o] Mat. 23. 9

[p] Ro. 8. 29.

[q] 1.Pet.1.4 and an vndefiled [q] inheritance holy and immortall: if we consider, that we are at the verie point, going thether, to take possession of our [r] kingdome and royalty, wee cannot chuse but be exceeding glad thereof, euen rauished with a feruent desire to bee lifted vp thether, with Paul, [t] *desiring to be loosed, and to be with Christ.* For shall not the feeling of so grieuous, and so many bodily afflictions, whereto we are subject in this strange land, and of the mortall wounds our soules doe daily receiue by offending God, cause vs earnestly to desire, and feruently to pray to be deliuered from the same? especially considering [t] *wee know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with hands, but eternall in the heauens?* Shall not the incomprehensible excellencie of the glory and dignity, which we shall [u] enjoy in the kingdome of heauen, encourage vs to enter in thether, though the entrance be [x] narrowe and straight: And shall not the certaine and assured knowledge of the renewing of our bodies, being [y] risen againe immortall, like vnto the glorious bodie of Iesus Christ, and joyned to their sanctified soules; and then of the [z] translating of the same into the kingdom of God our father, aboue al heauens, where wee shall see the [a] face of God, as the Sunne in his brightnesse, and enjoy the effect of the praiers of Christ Iesus our redeemer,

[r] Lu.12.31

[t] Phi.1.23.

[t] 2.Co.5.1.

[u] Apo.22.5

[x] Mat.7.13

[y] 1.Co.15.52.

[z] 1.Thes.4.17.

[a] 1.Co.13.12.

deemer, made in our behalfe, when hee ſaid, [b] *Father, I wil that they which thou haſt giuen me be with me; euen where I am, that they may behold that my glorie which thou haſt giuen me;* moue and ſtirre vs vp to take poſſeſſion of our [c] inheritance, being now offered vnto vs?

When Ieſus Chriſt hath [d] rendred vp the kingdome to God his Father; then ſhall God the Father, the Sonne, and the Holy ghoſt, be vnto vs, all in all; we ſhall be repleniſhed and ſatisfied with ſuch a [e] fulneſſe of life, glorie, and ioy, ſo as we ſhall not be able to deſire or to haue any more: euen as veſſels caſt into the ſea, being ſo filled with water, that they can deſire or hold no more. We ſhall be [f] inhabitants, and citizens of that holy Citie, which is of [g] *pure gold,* [h] *which hath no need, neither of the Sun, nor of the Moone to ſhine in it, for the glorie of God ſhall light it, and the Lambe is the light of it.* And finally, wee ſhall be in the fellowſhip of Angels, ſhining as the [i] Sunne in his pride, & rauiſhed with ioy that ſhall [k] neuer be taken from vs.

b Ioh.17.24.

c Ephe.1.14.

d 1. Cor.15. 28.

e Ioh.17.13.

f Apoc. 21.7

g Apoc.21. 18.

h Apoc.21. 25.

i Mat.13.43.

k Ioh.16.22.

Testimonies out of the holy Scriptures, that God is alwaies readie to help and assist them, that seek vnto him, in the time of affliction and miserie.

Sect. V.

Iosh.1.2 IOshuah, *The Lord said vnto Ioshua,*
2 *saying: Arise, goe ouer this Iordan,*
5 *thou and all this people, vnto the land*
which I giue to the children of Israel: I
6 *will be with thee, I will not leaue thee, nor*
forsake thee; Be strong, and of a good
courage.

Psa.33.18 Dauid, *Behold, the eie of the Lord is*
vpon them that feare him, and vpon them
that trust in his mercie: To deliuer their
soules from death, and to preserue them
from famine.

Psa.34.4 *I sought the Lord and he heard mee,*
6 *yea he deliuered me out of al my fear. The*
poore man cried, & the Lord heard him,
and

and saued him out of all his troubles. The eies of the Lord are vpon the righteous, and his eares are open vnto their crie. The righteous cry, & the Lord heareth them, and deliuereth them out of all their troubles. The Lord is neere vnto them that are of a contrite hart, and will saue such as be afflicted in spirit. Great are the troubles of the righteous, but the Lord deliuereth him out of them all. He kepeth al his bones, not one of them is broken. Read the seauen and thirtie Psalme throughout, and you shall find therein excellent comfort.

15 17 18 19 20

The Lord is neere to them that call vpon him, yea to all that call vppon him in truth: he wil fulfil the desire of them that feare him, he also will heare their crie, & will saue them. The Lord preserueth all them that loue him. Psal. 145. 18 19 20

Isaiah, *Behold, God is my saluation, I will trust, and will not feare, for the Lord God is my strength and song: and also is become my saluation.* Esay 12. 2.

Thou art my seruant, I haue chosen

 Esa. 41. 9.

thee, and not cast thee away. Feare thou not, for I am with thee: be not afraid, for
13 I am thy God, I will strengthen thee and help thee. I the Lord thy God will hold thy
14 right hand, saying vnto thee: feare not thou worme Iacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer the holy one of Israel.

Esay 43. 1 Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine when thou passest through water, I will be with thee and through the flouds, that they do not ouerflow thee. When thou walkest throgh the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

Esay 46. 14 Sion said the Lord hath forsaken me,
15 and my Lord hath forsaken me. Can a woman forget her child, & not haue compassion on the son of her womb? though they should forget, yet will I not forget thee.
16 Behold, I haue engrauen thee vppon the palme of mine hands.

Ierem. 31. 2. 9 Ieremiah, Thus saith the Lord, they shall come weeping, and with mercie will I bring

bring them againe. I will lead them by the riuers of water in a straight way, wherein they shall not stumble, for I am a father in Israel.

Iesus Christ, *In the world you shall haue affliction, be of good comfort, I haue ouercome the world. Feare none of those things which thou shalt suffer. Be faithfull vnto the death, and I will giue thee the crowne of life.* Iohn 16. 33. Apoc. 2. 10.

Paul, *God is faithfull, which will not suffer you to be tempted, aboue that you be able, but will euen giue the issue with the tentation, that ye may be able to beare it. If wee suffer with Christ, wee shall raigne with him.* 1. Cor. 1. 13. 2. Tim. 2, 12.

Peter, *The Lord knoweth to deliuer the Godly out of tentation.* 2. Pet. 2. 9

CHAP. VI.

Of Patience.

An exhortation to Christian patience, after the example of Iesus Christ our Sauiour. And how the wicked behaue themselues in their afflictions.

Sect. I.

Patience what it is.
a 1.Pet.1.6. 1.Thes.1.4

CHristian Patience, is a [a] moderation and tollerance of our euils, expressing in outward actions, a spirit of contentment and gladnesse, that striueth so well, & mastereth in such sort, the sence of nature, which [b] shunneth griefe, that in the end, it worketh in vs an [c] affection of pietie and godlinesse, ioyned with a free and cheerefull mind, vnder the yoke of obedience of the will of God, through [d] a certain expectation of things promised, & causeth vs to iudge [e] Impatiencie, to bee contumacie and rebellion to this diuine will; and sufficient of it self, to make a man to be called, wretched. Of this sort was the Patience of [f] Iob, who seemed as it were, to take pleasure in

b Heb.12.11
c Iob.13.15

d Heb.3.6
e Heb.12.8

f Iob.2.10. Iames 5.11.

in his afflictions, as the *Salamander* that delighteth to bath his limmes in the burning flames. But especially such was the patience of [g] Iesus Christ our Sauiour, the onely example & true patterne of perfect Patience, who [h] *became obedient vnto the death, euen the death of the Crosse:* For behold, hanging vppon the same, hee openeth the fountaines, streaming out with his guiltlesse bloud, and sheweth vs his whole bodie all goarie with lashes, & shall not this encourage vs, patiently to endure all tribulation, and to warre against our desires and vaine appetites, when they withdraw vs from triall, to delight and pleasure? When our foot is pricked (much more the head or heart) all the whole body is so disquieted, that wee wish rather for the Chirurgion to launce vs, than for any pleasures to delight vs: and can we (if we be true members indeed) endure to see Christ our Head, so cruelly pricked and crowned with thornes, but that we must needes be more willing to sorow with our Head, and to be lanced for his sake, thā to lean vnto worldly solaces which be contemned? It is an vndecent thing, to haue a daintie member vnder thornie head. Shall Christ our onely Lord with the [i] King of Niniuie, mourne in sackcloth and ashes? Shall hee with [k] *Ionathan* venture to clime most craggy and dangerous rockes, to fight alone with a whole troope of Philistines? shall he climb vp to mount [l] Caluarie,

g Mat. 11. 29
h Phil. 2. 8.
The patience of Christ.

The true members must needes haue a fellow-feeling of the sufferings and aches of their head.

i Ionas 3.5.
k 1.Sa.14.4

l Luk.23.33.

uarie, loaden with a heauie Crosse vpon his wounded shoulders, to incounter the diuell & all his vassals? Shal he fall on the most rigorous sword of his owne iustice for our sinnes? And shall we, for whose sakes all this was done, vnnaturally and vngratefully refuse to follow his
m 2.Pet.2.21 [m]example? and to suffer any thing for his sake that hath suffered so much for vs? Alas! we are
n.Iob.2.8. they that deserue to sit with [n]Iob in the ashes,
o Ionas.3.5. to mourne in [o]sackcloth with the Niniuites,
p 1.Sam. 14. 6. with naked knees to creep vp the [p]craggy rock of affliction, to hazard our liues amongst a
q Iohn 18.3. thousand [q]blades and torments; finally to embrace the ruefull sword of Gods iustice and reuenge, and to fall vpon the same; such and so great are your enormous and horrible sinnes! O senceleſſe and benummed hearts and soules of ours, if at the consideration of so heauy and lamentable a sight of so great and glorious benefites, we cannot find any scope or field of sorrow and thankefulnes! But yet if any grace remaineth in vs, let vs bee sorry for our want of sorrow, and bewaile our vnthankfulnesse, let vs patiently endure some affliction for
r 2. Cor. 11. Christ his sake, that we may beare his [r]markes in our flesh, least we fall into a careleſſe securitie, or into a desperate madnesse, and be depriued of the infinite and endlesse blessings that Christ hath purchased for vs. Farre other effect tooke Christs sufferings in *Paul*, who being a perfect scholler in this doctrine, would haue

haue no other Vniuerſitie but Hieruſalem, no ſchoole but Caluary, no pulpit but the Croſſe, no letters but Chriſts wounds, no Commaes but his laſhes, no Colons but his thornes, no Periods but his nayles, and no Leſſon but [f] *Chriſt Ieſus, and him crucified.* In this Schoole we may learne by Chriſts [t] nakednesſe, how to cloath vs, by his [u] thorny crowne to adorn vs, by his [x] gall and vinegar to diet vs, by his [y] praying for his murderers to reuenge vs, by his [z] hanging on the Croſſe to repoſe vs, by his painfull and bitter [a] death to eſteeme the pleaſures of this life, briefly, by his life and death, we may learne how to behaue our ſelues in all troubles and afflictions. *See lib. 2. Chap 4. Sect* 4. Many gape for Chriſts [b] kingdome, but hate his [c] Croſſe, breathing after proſperitie; but abhorring aduerſitie, and loth to enter in at the [d] ſtrait gate. Many would reioyce with Chriſt, but [e] none will ſuſtain his afflictions. Euery man would eate [f] bread with him, but few will taſt of his [g] cuppe. Finally, many would loue him while [h] proſperitie doth laſt, and while they may receiue any [i] comfort at his hands: But who is hee that will follow and embrace the ſhame of his [k] Croſſe? Many loue to wallow in their own luſts, hating correction and reformation of their lewd behauiour, who when they feele the weight of the rod, are readie to [l] denie and to open their ſacrilegious mouthes euen againſt the Almighty,

f 1. Cor. 2. 2.
t Ioh. 19. 23.
u Mar. 15. 17
x Ioh. 19. 29.
y Luk. 23. 34.
z Ioh. 19. 18
a Mar. 15. 37
b Mat. 19. 16
c Mat. 12. 22.
d Mat. 7. 13.
e Mat. 10. 35
Mat. 26. 56.
f Iohn 6. 26.
g Luk. 22. 57.
h Mat. 10. 37
i Ioh. 6. 14. 15.
k Galat 3. 13
l Gen. 4. 13.

tie, not knowing in the meane time, or rather not beleeuing, that the Holyghost accounteth them happie & blessed, who suffer the triall of the Lord patiently: [m] *Blessed is the man that indureth temptation, for when he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* But they that loue the Lord Iesus vnfainedly, [n] follow his steps, and lean to him, aswell in aduersitie, sorrow, and miserie, as in the time of prosperity: for this [o] *loue seeketh not her owne things*: and they who seek for pleasure, ease, and rest; who follow Christ in prosperitie, but leaue and fly from him in aduersity, may well be termed [p] Bastards and [q] Hirelings, such as loue themselues, and their owne filthy [r] lucre, & beastly lusts better than they doe Christ. These men when they [s] feele any smart of affliction, doe presently [t] cry out, that it had been best if they had neuer been born, or else destroied assoone as they were born: a wicked saying, vnworthy to be heard in a Christian mans mouth. No doubt but these impatient worldlings do [u] desire the helpe and fauour of God, but it is onely because of the extremitie which they suffer, they [x] desire Gods fauor, because they would escape his rod, and therefore these be their ordinarie wishes; Oh that I were well againe! O that I were rid of this paine! Oh that I were eased of my sicknes or sorrow! whereby it appeareth plainly, that, so they might haue their health,

m Iam. 1. 12

n 1. Pet. 2. 21

o 1. Cor. 13. 5

p Heb. 12. 8
q Iohn 10. 12, 13
r Ioh. 12. 4, 5
s Mat. 13. 21 Luk. 8. 13.
t Gen. 4 13.

u 1. Kin. 21. 27. 29.

x Acts 8. 24.

health, and liue at their harts ease, they would set litle by the help or fauor of God. Yea some of them are so far blinded in the pit of impatiencie, that they sticke not to offer violent handes vnto themselues, and to shorten their owne liues, as did [y] *Abimelech*, [z] *Saul*, [a] *Abithophel*, [b] *Zimri*, and [c] *Iudas Iscariot*, rather than by liuing they would bee compelled to suffer any longer, some small sickness or other calamitie, or abide the tants of open world. I speake not this, because I allow of that vnsauorie opinion of stoycall indolencie, or lacke of griefe; for there is no such cheerefulnes required of vs, as should take away all sence and feeling of griefe and bitternesse: for so there should be no [d] patience in the Saints suffering of the crosse of Christ, vnlesse they were both inwardly and outwardly vexed (*Which follie see refuted, lib. 2. Cha. 5. Sect. 17.*) but because the wicked, impatient of a little affliction, doe runne into such extremities.

y Iudg. 9. 54
z 1. Sam. 31. 4.
a 2. Sam. 31. 23.
b 1. Ki. 16. 18
c Mat. 27. 5
d Apo. 13. 10

How the godly behaue themselues in their sicknesses, and other calamities whatsoeuer.

Sect. II.

WHen the godly and sincere worshippers of God, do feele the sharpnesse of pouertie, the sting of infamie,

mie, the paine of diſeaſes, or the horrour of death; their courage[a] quaileth not. but rather [b]kicke all deſperation aſide; becauſe they vnderſtand that they muſt manfully in faith[c] bere all ſorts of croſſes and euils, they finde ſuch ſweetneſſe in the fauour & grace of God, that for the deſire they haue to the ſame, they are content, not only to be[d] depriued of all their wordly delights & earthly pleaſures, but alſo to[e] ſuffer the rod of their heauenly father, and patiently to endure the weight of the Croſſe laid on them. As the naturall child loueth his father entirely; and though his father beate him, yet he doth loue him neuertheles; ſo the children of God [f] being of a good nature, doe loue God their father with[g] all their hart, with al their ſtrength; & if he beat & correct them, yet they ceaſe not to loue him ſtill, and in loue they performe their obedience vnto him continually, ſaying with Iob, [h] *Though he ſlay me, yet will I truſt in him.* And therefore they arme themſelues with Patience and Hope. By Patience they [i] vanquiſh themſelues and their affections, they ouercome all calamities, and ſtand ſtedfaſt with a quiet mind, and well diſpoſed with a reſolute heart to beare, and forbeare. Now their Hope vpholdeth Chriſtian Patience, which is [k] an aſſured expectation of thoſe things which are truely and expreſly promiſed of God, and beleeued of vs by faith. For there is a mutuall relation of Hope to

a 2.Sa.16.10 Iob.2.10.
b Act.16.25, Iere.10.19.
c Act.5.41.
d Pſa.119.71
e Heb.3.6.
f 2.Pet.1.4.
g Mat.22.37
h Iob.13.15.
i Pſa.119.71
k Heb.3.6. Iames 1.6.7. *The difference betweene faith and Hope. See cap.7. Sect.1.*

to faith. Faith[l] beleeues that God ſaith truth, Hope[m] looketh for thoſe thinges which faith hath beleeued: Faith[n] beleeueth that eternall life is through Chriſt our ſauiour prepared for vs, and that if[o] we ſuffer with him, wee ſhall raigne with him; Hope[p] expecteth and patiently waiteth to receiue in due time the thing that God hath promiſed vnto vs; howſoeuer in the meane time it bee toſſed in aduerſities: Hope vaniſheth not away, though it ſeeth not what it hopeth for: it quaileth not, although things fall out cleane croſſe and contrarie.

Hope is of things abſent.

[q]*Abraham* hoped that God would keepe his [r] promiſe with him, although hee ſaw not the meanes. He hoped alſo hee ſhould poſſeſſe the promiſed land, although as yet he enioyed [ſ] not one foot of it, but ſaw it inhabited of [t] mighty Nations. [u]*Dauid* hoped he ſhould bee king of Iſrael, and yet hee was in continuall [x] danger of his life, by reaſon of the tyrannie of *Saul*: and the faithfull, in a conſtant hope of their deliuerie, lay all their ſickneſſes and troubles vpon the ſhoulder of patience, and ſay with Ieremie, *This*[y] *is my ſorrow, and I will beare it.* They wil not faint in aduerſitie, for then their [z] ſtrength were ſmall; nor want comfort in trouble; for[a] *A good conſcience is a continuall feaſt.* They will not breake the Lords bonds, for then they were like the[b] heathen, but waite for his leaſure, for[c] *Faith maketh no haſt.*

l 1 Com.4.3.
m Heb.3 6.
n Iohn 3.16
o 2.Tim.2.12
p Ro 4.20.21

q Ro.4. 20.
r Gen. 12. 7.
ſ Geneſ.
t Deut.7 1.
u 1.Sa.13. 14
x 1.Sa.19.1 & 24.1,2,3.

y Iere.10. 19

z Pro. 24. 10
a Pro.15. 15.

b Pſal.2, 3.

c Eſay 28. 16

That

That extremitie of paines should not cause vs to be impatient.

Sect. III.

Obiection.

Oh my sicknesse is greeuous, and my pains extreame! I can take no rest neither day nor night, such is the rage and violence of my disease.

Answere.

CHrist telleth his Disciples, [a] *If any man will follow me, let him forsake himselfe, and take vp his crosse & follow me.* Consider here, how mercifully the Lord deals with vs: he tels vs the worst first, he sheweth vs what we should trust vnto. First then, we must [b] follow him in his afflictions, and then we shall [c] sit with him at his table. The manner of Gods proceedings, is to send good after euill, as he made [d] light after darkenesse; to turne Iustice into Mercie, as he turned [e] water into wine. *See Lib. 2. Cap. 3. Sect. 2.* We must goe through a [f] sea of troubles, before we come to the hauen of rest. As the beasts were first killed, and then sacrificed, so must we be first killed, and then sacrificed.

a Mat. 16. 24 Luk. 9. 23

b Mat. 16. 24

c Mat. 20. 21 Mark. 10. 37

d Gen. 1. 3.
e Ioh. 2. 9.
f Act. 14. 22.

sacrificed Sickneſſe and affliction is the knife of correction, to lop off the rotten twigges, to prune & dreſſe vs. It is the cords to bind the the ramme vnto the Altare; the chariot to carie our thoughts into heauen; the hammer which squareth the rough ſtones till they bee plaine, ſmooth, & fit for the temple; the meſſenger which is ſent to compell thē to the banquet which wil not come being inuited: as the rod maketh the ſcholler apply his book; ſo vnder the croſſe wee apply our ſelues vnto wiſedome. But (ſay you) the rod wherewith I am beaten, is ſharp, & the pains intollerable. Surely [g] *no chaſtiſing for the preſent ſemeth to be ioyous, but grieuous; But afterward it bringeth the quiet fruit of righteouſnes, vnto the which are thereby exerciſed.* Behold, [h] *Chriſt ſuffered, leauing you an example that you ſhould follow his ſteps.* [i] Others of Gods Saints alſo ſuffered great torments, troubles, temptations, & grieuous afflictions, who [k] *were tried by mockings and ſcourgings, by bonds & impriſonment:* [l] *they were ſtoned, they were hewn aſunder, they were tempted, they were ſlaine with the ſword, they wandred vp and downe in ſheep skins &c. being deſtitute, afflicted, and tormented.* What is it that you ſuffer being compared with their torments and trials? *See Lib. 2. Cap. 5. Sect* 14. *&* 15. Be patient then, call into mind ſuch as haue endured greater & more greeuous pains than you, and ſo ſhall your greefe ſeeme leſſe vnto

The affliction of the godly what it is.

g Heb. 12. 11

h 1. Pet. 2. 21 Heb. 12. 2.

i Heb. 6. 12.

k Heb. 11. 36

l Ibid. 37.

vnto you. To be altogether without ſickneſs,
m.Iob 7 1. trouble, or ſome croſſe, looke not for while
you liue in this vale. Looke not for eaſe and
quietnes vpon the earth, nor among men, but
in God alone, for whoſe ſake you muſt ſuffer
n Rom.8.35. all things, euen *tribulation, or anguiſh, or perſecution, or famine, or nakedneſſe, or perill, or ſword.* Wherfore ouce againe be ſtrong, courage your ſelfe, and confirme your imbecilitie
o 1.Cor.10. 13 with the ſweet promiſes of the Lord, who o *is faithfull, & wil not ſuffer you to be tempted, aboue that ye ſhalbe able, but will euen giue the iſſue with the temptation, that you may be able to beare it.* The Lord will come ſhortly, and
giue you a great reward, and will p wipe away
p Reu.7. 17. ibid.21.4. all teares from your eies. *See lib. 2. chap. 5. Sect. 14.*

That no man may aſſwage his griefe by laying violent hands on himſelfe.

Sect. IIII.

Obiection.

OH, but it hath tormented me thus long, and it is like to continue longer than I can beare it. I am, as it were, a marke ſet vp to ſhoot at: Well may I ſay

say with the Prophet. Mine eye, my soule, & my bodie are consumed with griefe; my life is wasted with heauines, and my yeeres with mourning, my strength fayleth for my paine, and my bones are consumed. I am a reproach among all mine enemies, but especially among my neighbours; and a feare to mine acquaintance. *O heauie and hard saying,* Take vp thy Crosse and follow me.

Psal.31.10.

19

Mat.16.24.

Answere.

YEA but this is much heauier and harder: [a] *Depart from me ye cursed, into euerlasting fire, which is prepared for the diuell & his Angels.* They which follow Christ in taking vp their crosse in this world, haue no cause to dread the sentence of eternall damnation in the world to come: For [b] *If we suffer with him, we shal raign with him.* [c] *Surely he shal neuer be moued, but the righteous shall be had in euerlasting remembrance; his horne shalbe exalted with glory.* As it is pleasant and praise-worthy vnto men, to haue their children resemble them; to haue in their of-spring expressed the future

a Mat.25.41.

b 2.Tim.2.12.

c Psa.112.6.9.

Note.

image of their own fauor; ſo doth Chriſt delight to ſee his diuine prowes & generoſity ſet forth in his childrens acts & practiſes, eſpecially to ſee in vs the skarres, wens and warts of his vexation and paines; which, the more they deface vs in outward ſhew, the more they doe beautifie vs in ſoule, and the more ougly they make vs in the preposterous iudgement and miſtaking of mans eie, the more amiable and glorious they render vs in the ſight of God. As the ſcarre of a wound in the childes face, which he hath ſuffered in the fathers quarrell, though it disfigure his fauor, is a more edging whetſtone of fatherly affection in the Parent, than if it were abſent, becauſe it yeeldeth a perpetuall teſtimonie of a dutifull and louing child; So God, more deſirous to haue vs affectionate, than fortunate children, delighteth more in our patient ſufferings, ſickneſſes, and afflictions for his ſake, which are aſſurances of our loue towards him, than to ſee vs ſwimme in his temporall gifts. Hee praiſeth more the d Niniuites in ſackcloth, and e Iob in the aſhes, than either of them in all their pomp, and glorie of their riches, wherefore then ſhould we cry, f *Death is in the pot*, ſeeing Chriſt Ieſus our Prophet hath ſeaſoned it, not with a little flower or meale, but with his owne bloud? He hath broken the ice, he hath g ſanctified our afflictions, he hath ſweetened all our paines with the exceſſe of his vnſpeakable loue: He hath

d Ion. 4. 11.
e Iob. 2. 8.

f 2. Kng. 4. 40

g Gala. 3. 13. 14

hath giuen vs ſuch a preſident and [h] example in ſuffering for vs, as it muſt needs ſeem little, whatſoeuer wee ſuffer for him. Let vs not bee diſmaied therefore with our croſſe & affliction; let not the extremitie of the paines, the ſharpeneſſe of our miſeries, nor the continuance of our ſickeneſſe daunt our courage: wee are not [i] better than our Maiſter, who ſuffered farre more than we muſt; [k] nor wiſer than God himſelfe, by whoſe prouidence, this affliction fel into our ſhare. Yet you ſay, your pain is like to continue longer thã you ſhal be able to beare it. But how can you remooue it from you? VVill you offer violent hands vnto your ſelfe? VVill you cut aſunder that which God hath ioyned, as did [l] Achithophell, [m] Saul, [n] Iudas and Pilate? Thinke you to get eaſe by ſhortning your owne life? Nay, ſo far ſt. all you bee from finding any eaſe or reſt, that by ſo doing, theſe your tempotall (or rather momentanie) afflictions, ſhall bee turned into euerlaſting torments, in the vnquenchable flames of hell fire. Man was not borne of his owne pleaſure, neither muſt he die at his owne luſt. It is written, [o] *Thou ſhalt not kill*. If wee may not kill another, much leſſe may we kill our ſelues. God will [p] require our bloud, yea at our owne handes, if wé be guiltie of ſuch an vnnaturall murther. God hath made [q] man after his owne image, and we muſt not deface the Image of God; which if wee preſume to doe,

h 1.Pet.1 21.

i Mat.10.24.

k Pro.14.31.

Againſt ſelf murder.

l 2.Sam.31. 23.

m 1.Sa.31.4.

n Acts 1.18.

o Exo.20.13

p Gen.9.5.

q Gen.9.6

doe, we are guiltie of horrible murder. And to that you say, you are forsaken of your friends; Christ Iesus will neuer forsake you: r Him that commeth vnto me, (saith he) *I neuer cast away*. s No man shall plucke you out of his hands.

r Io.6.37,39.
s Ioh.10.28.

That our impatiencie doth prouoke God the more to punish vs.

Sect. V.

Obiection.

GOd forbid, I should make my selfe away; that was no part of my thoght but my meaning is, that my afflictions & paines be so great, so extreame, and so intollerable, that I cannot beare them patiently.

Answere.

NOt patiently? Alas, whom hurt you by your impatiencie, but your own soule? Can your impatiencie alter the will of God,

God, or change his purpose? No verily; Yea, by your impatiencie, you make your owne case worse, aswell by the inward griefe, which vexeth and tormenteth you, as also, because thereby you tempt and prouoke the Lord, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their children to be brought in good order, subiection & obedience, by their correction, do then cease from beating of them: So our heauenly Father, when he seeth vs patient, and [a] humble in our affliction, is mooued to pitie, so as he turneth our troubles into kindnes and doing vs good; whereas on the contrarie side, by our impatiencie and stubbornesse, he is compelled to lay more greeuous punishments vpon vs. Also as Kings and Captaines, doe more gently entreat those enemies, that haue willingly yeelded themselues into their grace and fauour; then such as bee taken captiues, by force of doubtfull fight: Euen so doth God deale more fauourably with those, who patiently humble themselues vnder his hand, and submit them vnto his corrections, than with such, who being ouer-mastered with sensualitie and pride of heart, doe continually prouoke him, and prepare themselues to hold out, and still to rebell and resist his holy will. God would not haue vs perish with the wicked, and therefore he [b] chastiseth in vs, whatsoeuer hee seeth amisse, euen in this world; so that his rods and

The effect of Impatiencie.

a Num. 21. 7.

b 1. Cor. 11. 30, 32.

c Heb. 12. corrections are testimonies, that he accounteth vs his lawfull children, and not *c* bastards. VVe see, if two children striue together, & if a man comming by, take one of them, and beat him leauing the other, wee will iudge straitway, that this man is the father of that child hee corrected, and that the other appertained not vnto him. And this is that the Apostle Peter meaneth, when he sayeth, that *d* iudgement beginneth at the house of God; shewing that they are his childrē and houshold seruants, which are afflicted in this life. VVherefore, if Carpenters strike with their hatchets vpon peeces of timber, to smooth and plaine them: If Masons pollish the stones with the stroakes of an hammer; we gather, that they would employ them to some building: euen so, if God lift vpon vs his hatchets and hammers of tribulation, let vs assure our selues, that he hath chosen vs, to put vs in the buildd 1. Pet. 4. 17

e 1. Cor. 3. 9. ing of his holy *e* Temple; & so, that wee are his dere and welbeloued children. Let vs suffer our selues to be guided by him, that is infinitf Psa. 147. 5. ly *f* wiser than wee, and *g* loueth vs better g Ioh. 3. 16. than we loue our selues. As in running a race, the agilitie & goodnes of the horse is known: the strength and courage of the man in the combate, the sauour and qualitie of many drugs, in rubbing, bruising, or casting them into the fire, as wee doe incense, the starres which appeare not by day, shine in the night:

So

So the faith, the zeale, the constancie, the patience, and other vertues which God communicateth to his Elect, which are hid in prosperitie, doe manifest themselues in afflictions. And therefore the Apostle saith, [h] *I take pleasure in infirmities, in reproches, in necessities in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.* Now the Lord would make known your patience, your faith, and other vertues, and will you, kicking against the pricke, complaine of your extreame handling? Surely if you doe so, you are [i] vnworthy the least of Gods comforts: yet hath not God so dealt with you, he giues you not what you haue deserued; nay, he leaueth you not without comfort, he will not that his [k] workes should perish; wherefore you must thinke that he dealeth with you, according to his infinite mercie, as a most gracious and louing father; who will not that you should [l] perish with the wicked, [m] humbling you therfore to make you a worthy Citizen of his heauenly kingdome. To conclude, when you say the Lords prayer, you say, [n] *Thy will bee done.* Nowe the Lordes will is done towards you, and will you shew your selfe rebellious and disobedient vnto his will? So your heart denieth that which your mouth vttereth, and saith vnto you in your eare; Ah hypocrite, if thou mightest chuse, thou haddest rather that thy will might be done, then that the will of

h 2. Cor. 12. 10.

i 2. Cor. 15. 9.

k Eze. 33. 11.

l 1. Cor. 11. 30, 32

m Heb. 12. 6.

n Mat. 6. 10.

o 1.Pet. 5. 6. God might be done. o *Humble your selfe therfore vnder the mighty hand of God, that he may exalt you in due time.*

p 1.Cor.10. 13. p *There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to be tempted aboue that ye be able, but wil euen giue the issue with the tentation, that ye may be able to beare it.*

q Luk.21.19. q *By your patience possesse your soules* saith Christ.

Testimonies out of the holy Scriptures exhorting vnto Patience.

Sect. VI.

Pro.16. 32. SAlomon, *Hee that ruleth his owne mind, is better than he that winneth a*

Pro.20. 22. *Citie. Wait vpon the Lord, and he shall saue thee.*

Esay 28. 16. Isaiah, *Thus sayth the Lord God, Behold I lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth shall not make hast.*

Esay 30.18. *Yet therefore will the Lord wait, that he*

may

may haue mercie vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord is God of Iudgement; bleſſed are all they that wait vpon him.

Ieremiah, *It is good both to truſt and to wait for the ſaluation of the Lord.* Lamen.3.26.

Ieſus Chriſt, *Reſiſt not euill, but whoſoeuer ſhall ſmite thee on the right cheek, turne to him the other alſo. And if any man will ſue thee at the law, and take away thy coate, let him take thy cloke alſo. And whoſoeuer will compell thee to goe with him a mile, goe with him twaine.* Math.5.39. Luk.6.29. Mat.5.40. 41

But that which fell on good ground are they which with an honeſt and good heart heare the word and keep it, & bring forth fruit with patience. Luk.8.15.

By your patience poſſeſſe your ſoules. Luke 21.19.

Paul, *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience: and patience experience, & experience hope: and hope maketh not aſhamed.* Rom.5.3. 4 5

Reioycing in hope, patient in tribulation, and Rom. 12. 12.

and continuing in prayer.

2.Cor.6.4. In all things we must approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

Galat.6.9. Let vs not be wearie of wel doing, for in due time we shall reape, if we faint not.

2.Thess.1.4. Wee our selues reioyce of you in the churches of God, because of your patience, and faith in all your persecutions, and tribulations that ye suffer: which is a token

5 of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God the which ye also suffer.

Hebr.10.36. Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

Heb.12.1. Cast away euery thing that presseth down, and the sin that hangeth so fast on, let vs run with patience the race that is set before vs, &c. Read out this twelfth Chapter.

Iames 1.3. Iames, knowing that the trying of faith bringeth forth patience. Be patient

Iame.5.7. therefore brethren vnto the comming of our Lord. Be ye also patient therfore, and

settle

ſettle your hearts, for the comming of our Lord draweth neere.

Peter, *Gird vp the loyns of your mind, be ſober, and truſt perfectly on the grace, that is brought vnto you by the Reuelation of Ieſus Chriſt.* 1.Pet.1.13.

For hereunto are you called, for Chriſt alſo ſuffered for vs, leauing vs an example that we ſhould follow his ſteps. 1.Pet.2.21.

Humble your ſelues therefore vnder the mightie hand of God, that hee may exalt you in due time. 2.Pet.5.6.

And with knowledge, temperance, and with temperance, patience, and with patience, godlyneſſe: for if theſe things be among you, and abound, they will make you that ye ſhall neither bee idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt. 2.Pet.1.6. 8

Iohn, *Dearely beloued, now are wee ſonnes of GOD, but yet it doth not appeare what wee ſhall be: and wee know, that when he ſhall appeare, wee ſhall bee like him, for wee ſhall ſee him as hee is.* 1.Ioh.3.2.

Here

Apoc. 14. 12. *Here is the patience of the Saints, here are they that keepe the commandements of God, and faith of Jesus.*

Chap. VII.

Of the third cause that makes a worldly man to feare death, which is the want of Faith and Hope. And the remedie aginst the same.

That Faith is grounded upon the faithfull promise of Almightie God, and of the excellent effects of the same.

Sect. I.

a Ioh. 16. 20. VErily verely, a *I say vnto you* (saith Christ) *that yee shall weepe and lament, and the world shall reioyce; and ye shall sorrow, but your sorrow shalbe turned into ioye.* Who would not hasten

haſten to ioy, and who would not wiſh to want ſorrow? [b] *I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.* Wherefore ſeeing to ſee Chriſt, is to reioyce, and ſeeing we can haue no perfect ioy vntill we ſee Chriſt; what blindnes and blockiſhneſſe, yea, what madneſſe is it, to loue affliction, & to be ſo much addicted vnto miſerie and worldly teares; and not rather to haſten to that ioy that ſhall neuer be taken from vs? yet this cometh to paſſe, becauſe wee want Faith and Hope, becauſe we beleeue not thoſe things to be true, which God promiſeth, therby making God [c] (who cannot lie) to be falſe and [d] a liar, like our ſelues. If a graue, laudable, and honeſt man, ſhould promiſe vs any thing, ſtraight way we ſhould beleue him, neither would we think our ſelues to be deceiued by him, who wee knew, would ſtand to his tackles and performe his promiſes. Now God ſpeaketh to vs, and dare we (faithleſſe wretches) with an Infidel-like and vnconſtant minde, doubt of the perfourmance and trueth of his promiſes? [e] *God forbid, yea let God bee true, all men a liar.* So then, God promiſeth vs (when we depart this life) immortalitie and eternitie: and will we doubt of it? This is to be altogether ignorant of God, this is to offend Chriſt the Lord & Maſter of all beleeuers, with the ſin of incredulitie; and this is, being in the church and in the houſe of faith, to forſake the church and

b 22

c 1.Tim.2.
d 1.Ioh.5.10

e Rom.3.4.

and to denie the faith. Well was the Prophet affected, who saith: [f] *As the Hart brayeth after the riuers of water, so panteth my soule after thee, O God.* [g] *My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?* [h] *whom haue I in heauen but thee? & I haue desired none in the earth with thee.* [i] *My flesh fayleth, and mine heart also, but God is the strength of mine hart, & my portion for euer.* And therfore in full assurance and perswasion of the loue of God towards him, & of the truth of his promises, hee breaketh out in admiratiõ, saying: [k] *Thou wilt shew me the path of life, in thy presẽce is the fulnes of ioy, and at thy right hand there are pleasures for euermore.* [l] *I will behold thy face in righteousnes, & when I awake I shal be satisfied with thine image.* How far are we frõ this holy affection, frõ this christian confidence, & godly ioy? And all becausse, we haue neither Faith, nor hope. [m] By faith we are saued. [n] By faith we are iustified. [o] By faith we are regenerated. [p] By faith we saue our soules. [q] By faith we haue acces vntó this grace wherin we stand. [r] By faith we cal God our father. By faith we receue those blessings which God bestoweth vpon vs in the Gospel. [s] By faith we receiue Christ. By faith we make the merits of Christ to become our own merits. [t] By faith we receiue the promise of the holy ghost. [u] By faith we rise again with Christ By faith euery man is assured of his own election.

f Psa. 42. 1.
g 2
h Psa. 73. 25.
i 26
k Psa. 16. 11.
l Psa. 17. 15.
m Eph. 2. 8.
n Hab. 2. 4. Rom. 1. 17. Galat. 2. 20.
o Acts 15. 9.
p Heb. 10. 38, 39.
q Rom. 5. 2.
r Ephes. 3. 12. Hebr. 10. 22.
s Eph. 3. 17.
t Gal. 3. 14.
u Col. 2. 12.

ction. [u] By faith we are vnited vnto Christ. By faith we are the members of Christ. [x] By faith Christ dwelleth in our hearts. By faith we eate the bodie of Christ, and drinke his bloud. [y] By faith we resist the Diuell. [z] By faith we are the sonnes of God. [a] By faith the word of God is made profitable vnto vs. [b] By faith God ioyneth vs vnto himselfe. [c] By faith we stand. [d] By faith wee get our selues a good degree in professing the Gospel of Christ. [e] By faith we haue ioy. [f] By faith we see inuisible things. [g] By faith we ouercome the world. [h] By faith we obtaine also corporall benefites. [i] By faith are the gifts of God sanctified vnto vs, [k] For their faith were our fathers the Patriarkes, &c. commended. Our faith profiteth the posterities, as did the faith of Abraham; the faith of them that pray for the sanctification of infants that are baptised for the conuersion of sinners, for helpe vnto the sicke, & vnto the afflicted with any miserie, shall not want his effect. Finally, Faith obtaineth earthly blessings and benefites vnto the wicked, as the faith of Elijah obtained rain for wicked Achab and other infidels. How then can we want faith, without which we are neither regenerated, iustified, nor saued? [m] *without faith it is impossible to please God.* Out of Faith issues Hope; which is a present feeling of the thing we long for: and this norisheth & preserues faith to withstand any resistance, and to reuince any opposition that shall be against vs.

Hope, what it is.

u Col. 2. 7.
x Eph. 3. 17.
y 1. Pet. 5. 8, 9
z Gal. 3. 26.
a Hebr. 4. 2.
b Ose. 2. 20.
c Ro. 11. 20.
2 Cor. 1. 24.
d 1. Tim. 3. 13
e Phil. 1. 25.
Acts 16. 34.
f Heb. 11. 1.
g 1. Io. 5. 4, 5.
h Mat. 8. 10.
Mat. 9. 22.
Mat. 15. 18.
Dan. 6. 24.
i Luk. 17. 19.
k Hebr. 11.
l Iames 5. 15
m Heb. 11. 6.

The affinity of hope with faith, See chap.6. Sect.2.

vs. Hope cannot be separated from faith, yea, such as our Faith is, such is our Hope. If we haue no Faith, we haue no Hope, and a waueringfaith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of god in Christ: hope is a constant apprehension and feeling of the ioy and glory, which by that loue shall be giuen vnto vs. If we be assured that God loueth vs, which proceeds of faith, so are we also assured that God will saue & glorifie vs, which cometh of hope. O then let vs hold fast [n] *the confidence and reioycing of our hope vnto the end.* [o] *For he that wauereth is like a waue of the sea, tost of the wind and caried away.* [p] *Neither let that man* (sayth Iames) *thinke that he shall receiue any thing of the Lord.* Let vs not like hyrelings and prentises, score vp our yeeres, looking for freedome, as being wearie to serue the Lord, in suffering any thing any longer. Let vs be wise-hearted, & in the [q] assurance of our hope, trample death and damnation vnder our feet, let vs still crie, [r] *Euen so, come Lord Iesus.* It is reported of the swans, that they die singing, and we like swans in the assurance and liuely confidence of the fauour & mercies of God, should prepare our selues to die, reioycing and singing.

n Heb.3.6.
o Iames.1.6.
p Iames 1.7.
q Heb. 6.11.
r Apo.22.20.

Reme-

Remedies against the weakenesse of Faith.

Sect. II.

THe Lord like a most bountifull & magnificent King will be angrie if any man will aske a small thing at his hands, because (such is his magnificence) hee had rather giue things of great worth then of smal value, his goodnes is infinite, he [a] *loueth al the things that are, and hateth none of them that he hath made.* [b] *he loueth the soules of men.* Wherevpon it cõmeth to passe, that we can no sooner wish for eternal life & true felicity, but he is as ready (yea, & much readier then a man can wish) to giue and bestowe the same vpon vs. Why then should we mistrust our saluation, or doubt of the sweet promises of God in Christ reuealed in his holy word? That we might be happy, he created vs of nothing, and being lost, he restored vs to life by the death of his best beloued, & only begottē Son: & being redeemed (*not with corruptible things as siluer & gold,* [d] *but with the precious blud of Christ, as of a lãb vndefiled & without spot:*) he made vs [e] heires by the law of adoptiõ of the kingdom of heauen: yea, fellow-heires with Christ Iesus. And

a Wis.11.21.

b Wis.11.23.

c 1.Pet.1.18.
d 19
1.cor.6.20.
1.cor.7.23.
Heb.9.14.
1.Iob.1.7.
Reu.1.5.
e Tit.3.5,6.
7.Gal..7.
Rom.8.17.

this so great a benefit, which now by our hope we possesse, if we [f] striue manfully and [g] fight a good fight, we shall shortly possesse indeed, and receiue a crowne of righteousnesse which the Lord will giue vs for so he saith. [h] *Bee thou faithful vnto the death, and I will giue thee the crowne of life.* Furthermore, if Christ Iesus our Sauiour hath sought for vs with so great study and indeuor, while as yet we were his [i] enimies, and fled from him: if he bought vs for so great a price, to the end we should not loose eternall life, when wee were quite lost; how much more will he now make vs partakers of that felicitie which we desire for, and breath after so much? If the chased Hart, to auoide the greedy hounds, flyeth oftentimes to the Hunters protection, and though pursued by him, yet, by nature, hath affiance in his mercie: If one enemie sometimes findeth friendship at an other enemies hand, where hee least looketh for it: why should a dutifull child feare, or doubt to goe to his louing father, a penitent soule to his sweet Sauiour, an obedient member to be ioyned to his Head? If he came into this world to redeeme vs, why should wee doubt but at our death he will receiue vs? He that accepteth his enemies, will hee reiect his friends? & he that bought vs so deare, will he refuse his penyworth? If he affect our company so much vpon earth, that he said, *My delight is to be among the children of men*; hath he now so

f Luk. 13. 23.
g 1. Tim. 6. 12. 2. Ti. 4. 7.
h Reu. 2. 10.
i Rom. 5. 10.

ſo forgotten his old loue, as not to admitte vs to his companie in heauen. He came into this world to purchaſe vs an inheritance, and hee went hence to prepare it for vs, and when wee are to enter into poſſeſſion, will he exclude vs? can he that hath been our guide and guardian, all the way, forſake, and ſhake vs off in the end of our iourney? No, no, *The eies of the Lord are vpon thoſe that feare him, that he may deliuer their ſoules frõ death.* Let vs remember his trueth, in promiſing, his loue, in adopting, and his power, in performing; & our feare of death will ſoone bee altered with the deſire of the ſame. He came to open heauen gates, and what did he meane, but that we ſhould enter in? He came into the earth, to inuite vs vnto him; and why departed hee from earth, but to haue vs follow him? Finally, he is eaſily found where he is carefully ſought, and is moſt readie to crowne the victorious conqueror. Let vs call to mind his ſweet and comfortable promiſes.

k *I am that good ſhepheard,* l *my ſheepe heare my voice, and I know them, and they follow mee.*

m *And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any pluck them out of mine hand.*

k Ioh.10.11.
l 27
m 28

That though a man presently feeleth not the peace of conscience, nor hath a liuely apprehension, that he is the child of God, yet he may haue true Faith.

Sect. III.

Obiection.

Alas, I haue no faith at all, I am not assured that I am the child of God. My conscience hath no rest, I fele no grace of the Holyghost in me, nor any true tokens of Faith: I haue a liuely sence of the rebellion of my heart, and of my lewd conuersation, God cannot winke at sinners, except hee should be vniust; & surely by this my incredulitie, I wholly renounce and reiect the grace of God. How then shall I stand before the face of God? How shall I stand before the tribunal seat of Christ Iesus? Oh vnhappy death then, that leaueth me in this perplexitie!

Answere.

Answere.

GOD is not onely a [a] Lord, and a iust [b] Iudge, but also a louing and most mercifull Father; Your Faith is onely weak, you are not vnfaithfull: and great is the difference betweene vnfaithfulnesse, and weakenesse of faith. The vnfaithfull man [c] careth not for his saluation; [d] hee reiecteth the grace of God; or else reiecting the saluation which is in Iesus Christ alone, seeketh saluation [e] otherwhere. But the faithfull man, [f] desireth and longeth for saluation; he acknowledgeth no other, but that which is in [g] Christ Iesus onely: he seeketh it in him, and would faine be assured thereof. What though you feele not that peace and ioy in the holy Ghost, so manifestly, as faith at last bringeth forth the same? Was not this the complaint of [h] Dauid? Yea, of Christ himselfe; [i] *My God, my God, why hast thou forsaken me?* Whereby it is manifest, that they were without the apprehension and feeling of fauour and ioy. Content your selfe with this then; if you desire to haue the feeling of the assurance, that you are the child of God; if you pray vnto God, that you may attaine the same; euen this [k] desire and prayer, are vndoubted testimonies, that the spirit of God is in you, and that you haue faith already, though it be but weake and feeble. For

a Psa. 68. 4.
b Psa. 26. 1.
The difference betweene vnfaithfulnes and weakenesse of Faith.
c Psa. 2. 3.
d Rom. 2. 4.
e Luk. 18. 11 Rom. 9. 32.
f Psa. 42. 1, 2
g Acts 4. 12.
h Psa. 22. 1.
i Mat. 27. 46.
k Gen. 20. 2. to 18. ge. 22. 16, 18. 2. Sam 11. 15. 2. Sam. 12. 9. 1. Ki. 21 10, 19. rom. 9 16. 2. cor. 3. 5 phil. 1. 6. phi. 2. 13.

this desire is not a fruit of the flesh, but of the [l] spirit, which [m] dwelleth in you. And this prayer also is the worke of the holyghost, who prayeth for vs, and in vs, with groanes and [n] *sighes, which cannot be expressed.* As a woman that feeleth the moouings of a child in her wombe, though they be but small and weake, is assured that she is with child: So, if we haue these good motions and desires, let vs not doubt, but that we haue the holy [o] Spirite of God dwelling in vs, (who is the [p] author of them) and consequently, that wee haue also faith. Furthermore, if you delight not in these infirmities, in your doubts, feares, mistrusts, to nourish them, but are [q] sorrowfull for them, and resist them to your vttermost power: then is there a [r] battell within your members, betweene the spirit and the flesh, betweene faith and mistrust. So that you may bee assured, there is faith in you, but assailed with doubts, and that the spitit fighteth against mistrust, and laboureth to ouercome it. And that these doubts, incredulities, and mistrustings, are the fiery [s] darts, which Satan throweth against your faith; which warding off the blowes as a buckler, will at last, thrust them backe, and quench them altogether.

l Phil. 2. 13.
m 1. Io. 3. 24. 1. Cor. 3. 16.
n Rom. 8. 26.
o Phil. 2. 13. 2. Cor. 3. 5.
p 1. Cor. 12 3. 4
The combat of the flesh and the spirit is a token of faith.
q Luke 17. 5.
r Rom. 7. 23
s Ephes. 6. 16

That God doth oftentimes suffer his children to be in a maner desperat, and yet raiseth them vp againe: and how wee may know if we haue any faith.

Sect. IIII.

Obiection.

Oh, but there was neuer none of the children of God in this case, euen quite destitute of the feeling of that sweete ioy, the peace of Conscience, passing all vnderstanding, wherein I am, if Gods purpose were not, to condemne me, I perswade my selfe, he would neuer lay this crosse vpon me. What is this want of feeling, this dulnesse of spirit, these terrours of the minde, but sure arguments and signes of vnfaithfulnesse, & incredulitie, and euen the verie beginnings, and certain flashings of hell fire?

Answere.

MAke not your state worse than it is, I pray God open your eyes, that you may see, that they that are with you,

are moe, than they that be against you, as [a] Elisha prayed for his seruant. Was not Dauid assaulted with great feares and doubts, with mistrust, and dulnesse of spirit? What else meaneth hee, by the soare and greeuous complaint that he maketh, where he saith; [b] *Will the Lord absent himselfe for euer? and will hee shew no more fauor?* [c] *Is his mercy clene gone for euer? doth his promise faile for euermore?* [d] *Hath God forgotten to be mercifull? hath hee shut vp his tender mercy in displeasure?* Whereupon he (as a desperat man) said; [e] *This my death.* Now then, where was in Dauid the apprehension and feeling of his faith? and for all this, he had not quite lost it; yea, there was no mirror of faith better than in him. So all these complaints, were but the representation of feare and despaire assailing his faith, and fighting against it. Also, how weake and small was the faith of the Apostles, when they did [f] not vnderstand that Christ must die and rise againe? And when they were [g] offended at Christ, and [h] forsooke him, so that Peter himselfe also [i] renounced and denied him? Yet they were not altogether without faith, howbeit then it were verie small. For Christ had reprehended them before, for the weakenesse of their faith, when he called them, not infidels, but [k] *fearefull*, and men *of little faith*, shewing, that they had some faith, though but a little. Wherefore, if your faith be as weake as a bruised reed;

a 2. Kin. 6. 17

b Psa. 77. 7.

c 8

d 9

e 10

f Mat. 17. 23. Luk. 9. 45.

g Mat. 26. 31 Mar. 14. 27.

h Ioh. 16. 32. Mar. 14. 50.

i Mat. 26. 70 Mar. 14. 68.

k Matt. 8. 26 Mar. 4. 40. Luk. 8. 25.

reed; and if it doth but ſmoke onely, yet haue a recourſe vnto Chriſt, caſt your ſelfe vppon him, and he will ſaue you, [l] *A bruſed reed ſhall he not breake, and the ſmoking flaxe ſhall he not quench*, as Eſay ſayeth: There are degrees in faith, for Paule ſaith; By the Goſpell, [m] *the righteouſneſſe of God is reuealed from faith to faith*, that is, from the weaker faith, to the ſtronger faith. Many of Gods children are like vnto the blind man, whoſe eies Chriſt opened, [n] *and asked him if he ſaw aught:* [o] *and he looked vp, and ſaid, I ſee men, for I ſee them walking like trees.* And when Chriſt [p] *made him looke againe; he was reſtored to his ſight, & ſaw euery man a far off cleerely.* To conclude, as true and naturall fire is knowne by the flame and heat, which are the effects and operations of it, for where theſe are, there muſt needs be fire; And if the flame become weake, yet the heat ſhall ſuffice to aſſure vs, that it is naturall, and not a painted or counterfait fire. So, if this fruit of your faith be weak, to feele peace in your conſcience, yet if you feele the other effect of faith, which is a deſire to the woorkes of the ſpirit, to walke in the obedience of God; this fruit of your faith, is to you, a ſure and certain teſtimonie, that it is in you, though it be but weake and feeble.

l Eſay 42.3. Mat.22.20.

m Ro.1.17.

n Mat. 8.23.
o 24
p 25

The will of any man is accounted by God for the deed it ſelfe, as appeareth. Ge.20.1.Io. 18.ge,22.16. 18.2.ſam.11 15.2.ſam.12. 9.1.Kin.21. 10,19.

That

That the least measure of Faith, that is, or can be, is effectuall to saluation.

Sect. V.

Obiection.

But what assurance and comfort of saluation, can such a faith, so weake, so feeble, and so small, giue me? The temptations wherewith I am assaulted, are strong and manifold, but my faith is weake and little. Alas, how can a little and weake faith resist such great and strong temptation? How can it quench these fierie dartes of Sathan, wherewith I am pearced and soare wounded? What comfort may I looke for by such a faith?

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but [a] one sparke of true faith, and the least measure of grace, that is, or can be, euen that is effectuall to saluation. And you must consider, that to

a Mat. 17.20

to ſpeake properly, it is not faith, but [b] Ieſus Chriſt, which ſaueth vs; ſauing, in as much as [c] faith is the inſtrument, whereby wee apprehend, and as it were, the hand, whereby wee take hold on Chriſt. As by the apple of our eie, though it be but little, we ſee a great mountaine; ſo by our faith, though little, we take and receiue whole Chriſt. A man that is in a cloſe room, if he ſee the light of the ſunne ſhine through a little hole, yet he may aſſure himſelfe that it ſhineth on the whole houſe: ſo if wee ſee but a little beame of the Sunne of righteouſneſſe ſhine vpon vs, we may aſſure our ſelues, that the Sonne of life ſhineth vpon vs in his brightneſſe, which manifeſtly declareth, that we are the children of God. Now then, as this ought greatly to comfort you, in the weakneſſe of your faith; ſo ought it to be a ſharp ſpurre, to inforce you to grow in faith, and dayly and hourely to pray with the Apoſtles, [d] *Lord increaſe our faith*, that ſo at length, you may feele ſo much the more cleerely, and liuely, the peace and ioy of your conſcience, by the aſſurance, that you are the child of God, you may the more ſtrongly reſiſt all temptations, and glorifie God.

b 1.Tim.1. 15.Mat.9.13 Mar.2.17.
c Eph.3.17. Gal.3.14. Col.2.7. Rom.5.2. Heb.2.4. Rom.1.17. Gal.2.20. Eph.3.12. Heb.10.22.
d Luk.17.5.

Teſtimo-

Testimonies out of the word of God, concerning life euerlasting, vnto the which the faithful do come by deth.

Sect. 6.

Psa.31. 19. DAuid, *How great is thy goodnesse, which thou hast layd vp for them that feare thee, and doue to them that trust in thee?*

Psa.36. 8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them*

9 *drink out of the riuer of thy pleasures. For with thee is the well of life, & in thy light shall we see light.*

Psa.84. 4. *Blessed are they that dwell in thine house, they wil euer praise thee.*

Psa.118. 15. *The voyce of ioy and deliuerance shall bee in the tabernacles of the righteous, saying, the right hand of the Lord hath done valiantly.*

Esay 35.10. Esay 51. 11. Isaiah, *The redeemed of the Lord shall returne, and come to Tsion with praise: and euerlasting ioy shall be vpon their heads; they shal obtain ioy and gladnesse, and sorrow & mourning shall flie away.*

They

They shall not be hungry, neither shall they be thirstie, neither shall the heate smite them, nor the Sunne; for he that hath compassion on them shal lead them, euen to the spring of waters shall he driue them. Esay 49. 10.

Ioy and gladnes shalbe found in Tsion, praise and the voice of singing. Esay 51. 3.

Violence shall no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt cal saluation thy walles, and praise thy gates. Esay 60. 18.
Read vnto the end of this Chapter.

Thus saith the Lord: I will create Ierusalem as a reioycing, & her people as a ioy. And I will reioice in Ierusalem, and ioy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. Esay 65. 8. 18 19
Read the Chapter throughout.

As one whom his mother comforteth, so wil I comfort you, and yee shalbe comforted in Ierusalem. Esay 66. 13. 14

And when you see this, your heart shall reioyce, & your bones shal flourish like an hearbe.

Ezechiel,

Ezech. 34. 11 Ezechiel, *Thus saith the Lord God, behold, I will search my sheepe, and seeke*
12 *them out. As a shepheard searcheth out his flocke when hee hath been among his sheepe, that are scattered, so will I seeke out my sheep and will deliuer them out of all places, where they haue been scattered*
13 *in the cloudy & darke day. And I will bring thē out from the people, and gather them frō the countries, & wil bring them to their own land, and feed them vpon the mountaines of Israel, by the riuers, and in all the inhabited places of the country.*
14 *I will feed them in a good Pasture, & vpon the high mountaines of Israel shall their fold be, there shal they lye in a good fold, and in fat pastures shall they feede vppon the mountaines of Israel.*

Mat. 25 31. Iesus Christ, *When the son of man commeth in his glory, and all the holy Angels*
32 *with him, then shal he sit on the throne of his glorie: And before him shalbe gathered all nations, & he shall separate them one from another, as a shepherd separateth*
33 *the sheep from the goats. And he shall set the*

the sheep on his right hand, and the goats on the left: Then shall the King say to them on his right hand, Come ye blessed of my Father, take the inheritance of the Kingdom prepared for you frõ the foundation of the world. 34

In my fathers house are many dwelling places, if it were not so, I would haue told you: I goe to prepare a place for you. Ioh.14.2.

And if I goe to prepare a place for you, I will come and receiue you vnto my selfe; that where I am, there ye may be also. 3

Verily verily, I say vnto you, that yee shal weep & lament, & the world shall reioyce; and ye shal sorrow, but your sorrow shal be turned into ioy. Ioh.16.20.

A woman whẽ she trauaileth hath sorow, because her houre is come: but assoone as she is deliuered of the child, she remẽbreth no more her anguish, for ioy that a man is borne into the world. 21

And ye now therefore are in sorrow; but I wil see you againe, and your hearts shall reioyce, and your ioy shal no man take from you. 22

Paul, The things which eie hath not seene 1.Cor.2.2.

seene, neither eare hath heard, neither came into mans hart, are which god hath prepared for them that loue him.

2 Pet.3.13. Peter, *we looke for a new heauen, and a new earth, according to his promise, wherein dwelleth righteousnesse.*

Apoc.21.4. Iohn, *And God will wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine, for the first things are passed: And he that sate vpon the throne said: behold I make all things new.*

CHAP. VIII.

Of the 4. cause that maketh death fearfull to a worldly man; which is his guiltie conscience, & feare of Gods iudgements and punishments: And the remedies against the same.

That God is ready to forgiue our sins: & to receiue a repentant sinner into grace and fauour. *Sect.*

Sect. I.

AGainſt this, and the like temptation, there is no better remedie, nor more effectuall, than an vpright, godly, & religious life, which conſiſteth in the obſeruing and doing of Gods will. [a] Not the hearers, but the doers of the law ſhall be iuſtified. [b] *If any man keep my word* (ſaith Christ) *he ſhall not ſee death.* But becauſe [c] *there is no man that ſinneth not*; for [d] *who can ſay, I haue made my heart cleane, I am cleane from ſinne?* [e] *if we ſay that we haue no ſinne, we deceiue our ſelues, and there is no trueth in vs.* Therefore now it remaineth, that you repent, and be ſorry for your ſins, whereby you haue tranſgreſſed the law of the Lord, offended his Maieſtie, and prouoked his wrath; that now at laſt you forſake your old waies, and purpoſe to lead a godly life hereafter, if it ſhall pleaſe the Lord to raiſe you vp againe; and laſtly, that you lift vp your heart, and boldly approch vnto the heauenly throne, humbly confeſſing your offences, & with a ſure and firme confidence, in the merites and paſſion of Ieſus Christ, craue pardon for the ſame: for God is readie to receiue againe into grace and fauor, any penitent ſinner. Yea, with faire words hee allureth vs to come vnto him, and with ſweet promiſes he prouoketh vs to repentance, [f] *As I*

a Ro. 2.13.
b Ioh. 8.51
c 1. Ki. 8.46 2. Chro. 6. 36. Eccl. 7. 22.
d Prou. 20. 9.
e 1. Io. 1. 8.
f Eze. 33. 10

liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and liue. [g] If we acknowledge our sins, he is faithfull and iust, to forgiue vs our sins, and to cleanse vs from all vnrighteousnes. The beginning of saluation, is the acknowledging of our sins, and to require pardon of him, who freely forgiueth all sinnes, [h] *Come vnto me all ye that art wearie and laden, and I will ease you.* Christ being not requested, [i] lodged at the house of [k] *Zacheus* the Publican, who [l] desired onely to see him, as he passed by; affirming, that that same day [m] saluation was come into his house; to shew that Christ is more willing and readie to receiue vs, the we are to aske it at his hands: [n] *For the Son of man is come to seeke, and to saue that which was lost.* This then being true; And seeing in a thousand places of the [o] holy scriptures, it is witnessed, that to the penitent christian, all his sinnes and debts are forgiuen, by the meere mercie and grace of God, that they are couered and forgotten, that they are pardoned and remitted, that they are not imputed, but cast a far off and hidden: it followeth, there is no more the anger of God towardes you, (if you be penitent.) Why then should you feare his judgements, and the torments of hell fire? There is no death, where there is no sinne; for [p] *by sinne death entred into world,* and [q] *the wages of sinne is death.* As righteousnesse is the seed of life, and the cause why God iustifieth

[g] 1. Ioh. 1. 9

[h] Mat. 11. 28

[i] Luk. 19. 5.
[k] 2
[l] 3
[m] 9
[n] 10
Mat. 18, 11

[o] Mat. 9. 12 13. Luk. 1. 74. Ps. 119. 12 &c.

[p] Ro. 5. 12.
[q] Ro. 6. 23.

iustifieth vs: So sinne is the seed of death, and the cause why God condemneth vs. Now euerie seed bringeth forth fruit according to his owne qualitie and kind, as wheat bringeth foorth wheat, and so of all the rest. But where there is no seed sowne, what fruit is there to be hoped for? So, we hauing no sinne, ought not to feare, and stand in dread of the fruite thereof, eternall damnation, and so consequently, why should wee feare the anger and iudgements of God?

That the faithfull ought not to feare damnation, forsomuch as they be the children of God.

Sect. II.

AS it is vaine and foolish, to feare sicknesses, when wee are most healthfull, and most ridiculous to feare pouertie, when wee haue plenty and aboundance of all things: euen so is it meere folly, to feare the iudgements of God, when wee be not in danger to fall into them at all. There is no cause then why wee should bee afraid to die, perseuering constantly in the faith of Iesus Christ: For the nature of faith, as soone as it is receiued into the heart, is properly to encourage,

animate, and quicken the same. [a]*The iust shall liue by his faith*, saith the Prophet *Habacucke*. This faith caused the Prophet *Dauid* to say; [b]*Albeit I walke in the middest of the shadow of death, yet will I not be afraid, for thou Lord art with me*. Yea, the Lord by the Prophet *Hoseae* declareth, that the faithfull shall haue God allied & joyned to thē. [c]*I will marry thee vnto me for euer, yea I will marry thee vnto me in righteousnes, & in iudgement, and in mercy, and in compassion:* [d]*I will marry thee vnto me in faithfulnesse*. [e]*He that loueth me* (saith Christ) *keepeth my word, and I, and my Father, will come & dwel with him*. Herevpon we are called, [f]*the Temples of the Holy-ghost*. Now then seeing [g] God is with vs, who can be against vs? Furthermore, God adopteth and repureth vs for his owne children: [h]*You are the children of God by faith*. [i]Christ hath giuen power to all them which receiue him, and beleeue in his name, to be *the Sonnes of God*. So, being the [k] children of God, wee are also heires and fellow-heires with Iesus Christ; being children, wee are set free from sin, death, condemnation, bondage, rigour of the law, and all the forces of the Diuell; being children, we are Christs brethren, and the household of God, and in Gods house death dwelleth not, but in the house of Satan. And to conclude, being the Children of God, God is our Father: But can a Father hate his owne Children? That were against nature. Where-

[a] Hab. 2. 4. Rom. 1, 17

[b] Psal. 21.

[c] Hos. 2. 19.

[d] 20.

[e] Ioh, 14. 23.

[f] 1. co. 3. 16 17. 1. Co. 6 19 2. Co. 6, 16

[g] Ro. 8. 31.

[h] Gal. 3. 26.

[i] 1. Ioh 1. 12

[k] Ro 8. 17. Gal. 4. 7.

Wherefore God loueth vs with a true and fatherly loue. The Apostle saith, [l] *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs:* [m] *Much more then being now iustified by his bloud, we shall be saued frō wrath throngh him.* [n] *For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, we shalbe saued by his life.* What man is he thē, that considering these reasons, assureth not himself of the fauour of God, and remooueth not all feare, which hee hath of Gods iudgements, and consequently of death?

[l] Rom. 5. 8.
[m] 9
[n] 10

That the members of Christ ought not to feare death and damnation, because Christ their head, hath vanquished and ouercome them alreadie.

Sect. III.

WE are the [a] members of Christ, flesh of his flesh, and bone of his bones, yea one with him. Christ ouercame death, and should we feare the same? He ouercame it, not onely for himselfe, but for vs also: He which hath ouercome death for vs, shall ouercome it also in vs; why then should wee feeare his sting? Christ spoiled and vanquished

[a] 1 Cor. 6. 16.

Satan, that old serpent, the Prince and Lord of Death; and why should wee feare his power? Christ accomplished and fulfilled the Lawe; why then should we feare the iudgements of God? Christ by his perfect obedience fulfilled his fathers will, appeased his wrath, satisfied his iustice, and abolished the curse of the law, which is death, according as it is said, [b] *O death I will be thy death.* He died, that we might liue: he rose againe that we might be iustified. So then he is our Pastor, we need not feare to be taken out of his hands. Hee is our Aduocate, we need not dread damnation. He is our mediator, wee neede not feare the wrath of God. He is our light, we need not feare darkenesse. He is our shadow, wee need not feare the heat of hell fire. He is our Iudge, we need not feare that sentence shall be denounced against vs. Wherefore, let vs cast off all feare, and horror, of death, hell, and damnation, which not hauing any power ouer the head, cannot haue any ouer the members.

b 1.Co. 15

That

That the forgiuenesse of sinnes is not a common benefit, as the secure and carles Christian imagineth.

Sect. IIII.

Obiection.

Me thinkes it were needlesse for you to trouble your selfe so much about this point, for I feare not the iudgements of God, especially considering that my sins are forgiuen me: For where there is no sinne, there can be no condemnation (as you noted verie wel before:) And that my sins are pardoned, I knowe right wel, considering it is but a common benefit, and therefore easily obtained.

Answere.

TRue it is indeed, if our sinnes be pardoned, we shall not come into iudgement, [a] for he is blessed that is eased of that burthen. But such is the sincerity and presumption of men in these daies (who neuer knewe what sinne meant) that they esteeme little or nothing of the forgiuenesse of their sinnes, imagining it indeed (as you say) a common

a Ps. 32. 1. 2

benefit; and easily obtained: whereras, if they were prickt but a little, with the feeling of the smart of their sinnes, they would esteeme of the pardon of them, as of the greatest treasure that can bee; they would sell all they haue to buy it, and choose it before tenne Thousand worldes. For without this blessing, man is more miserable, and more wretched, than the vilest creature that euer was, or can bee. For when the bruit beasts die, there is an end of their miserie: but when men die, without the remission of their sins, there is the beginning of their woe, of their endlesse torments in that lake, which burneth with fire and brimstone, with Sathan and his Angels; first in the soule onely, vntill the day of judgement, and then, both in body and soule, for euer and euer. Oh (saith one) if a sinner damned in hell, did knowe, that hee had to suffer those torments there, no more thousands of yeeres, than there be sands in the Sea, and grasse-pilles vpon the ground; or no more thousand millions of ages than there be creatures in heauen and in earth, he would greatly reioice thereof; for he would comfort himselfe at the least, with this cogitation, that once yet the matter would haue an end. But now, this word NEVER, breakes his heart, when hee thinketh on it; and that after a hundred thousand millions of woilds there suffered, he hath as farre to his end, as he had the first day of his entrance into those torments.

How miserable Man is, without remission of his sins.

Damascene

ments. Now then, if these thinges were well considered, & weighed in the ballance of reason, then should the drouzie Christian find his estate fearefull, and then would he acknowledge what, and how great a blessing is the Remission of sinnes.

What we must doe for the obtaining of the Remission of our sinnes.

Sect. V.

Obiection.

Alas, now I know my state is fearefull indeed, I feele the sting of sinne wounding my conscience, and piercing my verie soule. The law doth accuse and condemne me, the iust & seuere wrath of God is readie to take vengeance of me: Oh by what means, and how shall I procure pardon for my sins at Gods hands?

Answere.

THe Lord [a] deleth not with vs *after our sins*, neither doth he reward vs *according to our iniquities*. [b] *For as high as the heauen is aboue the earth, so great is his mercie towards them that feare him.* [c] *As far as the East is from the West*

[a] Psal. 103. 30.
[b] 11.
[c] 12.

West, so far hath he remooued our sins from vs. The only means to procure the pardon of sinnes at the handes of God, is the death and passion of Christ: for d *Christ died for our sins.* e *The bloud of Iesus Christ his Son, cleanseth vs from all sinne.* f *We were redeemed with the precious bloud of Christ, as of a lamb vndefiled, and without spot.* So then, as g *Benhadad* the king of Syria, when hee was discomfited and ouercome by the king of Israel, by the counsell and perswasion of his seruants, who told him, that the Kinges of Israel were mercifull men: sent men clothed in sackcloth, with ropes about their necks, to intreat for peace and fauor: and when the king of Israel saw their submission he made couenant of peace with him. So seeing we, by our sinnes doe iustly deserue death, hell, & condemnation, it standeth vs vpon, to come into the presence of God, and to humble our selues before him, cõtinually crauing & intreating for the pardon of our sins, throgh the merits of Iesus Christ, & no doubt the Lord will grant our requeſt, & be at peace with vs; for the Lord our God is a most mercifull father. Confesse & acknowledge your sins vnto the Lord, and he will forgiue you. Yea i *though your sins were as crimson, they shall be made white as snow, though they were red like scarlet, they shalbe as wooll.* k *There is no condemnation to them that are in Christ Iesus.* And that we should be sure of the pardon of our sinnes

d Ro.4.25
e 1.Io.1.7.
f 1.Pe.1.18
g 1.Ki.20. 32.
h Psa. 32.5
i Esay 1.18.
k Ro.8.1.

sinnes, whereof God giueth vs a dislike and true abhorring, the Lord would haue it an article of our faith, so that wee should not bee sound Christians, if we beleeued it not.

See lib. 2. chap. 2. Sect. 4. & 5.

Testimonies out of the word of God, concerning the forgiuenesse of sinnes, promised to all such, as cleauing fast to the merites of Christ only, are truely penitent.

Sect. VI.

MOses, I *am the Lord thy God shewing mercie vnto thousands, to them that loue mee, and keepe my commandements.* Ex. 2. 2. 5. 6

The Lord, the Lord strong, mercifull and gracious, slow to anger, & aboundant in goodnesse, and truth. Reseruing mercy for thousands, forgiuing iniquity & transgression, and sin, pardon our iniquity and sin, and take vs for thine inheritance. Ex. 34. 6. 7 9

Dauid,

Psa.25.10. Dauid, *All the pathes of the Lord are mercie and truth vnto such as keepe his couenant and his testimonies.*

Psa.32.10. *He that trusteth in the Lord, mercie shall compasse him.*

Psa.89.1. *I will sing the mercies of the Lord for euer: with my mouth will I declare thy trueth, from generation to generation.*

2 *For I said, Mercie shall be set vp for euer, thy trueth shalt thou stablish in the*

3 *verie heauens. I haue made a couenant with my chosen. I haue sworne to Dauid*

4 *my seruant. Thy seed will I stablish for euer, and set vp thy throne from gene-*

30 *ration to generation. But if his children for-*

31 *sake my law, and walke not in my iudge-*

32 *ments: if they breake my statutes, and keepe not my commaundements: Then will I visite their transgression with the*

33 *rod, and their iniquitie with strokes. Yet*

24 *my louing kindnesse will I not take from him, neither will I falsifie my truth. My couenant will I not breake, nor alter the thing that is gone out of my lips.*

Psa.103.13 *As a father hath compassion on his chil-*

children, ſo hath the Lord compaſſion on them that feare him.

With the Lord is mercy, and with him is great redemption. Pſa. 130. 7.

The Lord is gracious and mercifull, ſlow to anger, and of great mercie. The Lord is good to all, and his mercies are ouer all his workes. The Lord vpholdeth all that fall, and lifteth vp all that are ready to fall. Pſa. 145. 8, 9, 14

He healeth all thoſe that are broken in heart, and bindeth vp their ſores. The Lord delighteth in them that feare him, and attend vpon his mercie. Pſal. 147. 3, 21

Iſaiah, Though your ſins were as crimſin, they ſhall be as white as ſnow: though they were as red as ſcarlet, they ſhal be as woll. Eſay. 1. 18.

Therefore will the Lord waite, that he may haue mercie on you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord is the God of Iudgement. Bleſſed are all they that waite for him. Eſay 30. 18

I, euen I am he that putteth away thine iniqui- Eſay 43. 25

iniquities for mine owne ſake, and wil not remember thy ſinnes.

Eſay 44.11 22 *Thou art my ſeruant, O Iſrael, forget me not: I haue put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt, turne vnto me, for I haue redeemed thee.*

Eſay 45.21 *There is none other God beſids me, a iuſt God and a Sauiour, there is none beſide me. Looke vnto me, and ye ſhall bee ſaued: all the ends of the earth ſhall bee ſaued.* 22

Read the 53. Chap. of the ſufferings of Chriſt, for your ſingular comfort.

Eſay 54.9. *This is vnto me as the waters of Noah, for as I haue ſworne, that the waters of Noah ſhould no more goe ouer the earth, ſo haue I ſworne, that I will not be angry* 10 *to thee, nor rebuke thee: For the mountains ſhall remoone, and the hils ſhall fall downe, but my mercy ſhal not depart from thee, neither ſhal the couenant of my peace fall away, ſaith the Lord, that hath compaſſion on thee.*

Eſay 55.7. *Let the wicked forſake his waies, and the*

the vnrighteous his own imagination, & returne vnto the Lord: and he will haue mercie vpon him, and to our God, for hee is very ready to forgiue. For my thoughts are not as your thoughts, neither are your waies my waies, saith the lord. For as the heauens are higher than the earth, so are my waies higher than your waies, and my thoughts aboue your thoughts. 8 9

Ieremiah, Turne thee again vnto me saith the Lord, and I wil not let my wrath fall vpon you, for I am mercifull, saith the Lord, and wil not alway keep mine anger. O ye disobedient children, returne, and I will heale your rebellions. Ierem. 3.1 12 22.

If this nation against whom I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vpon them. Iere. 18.8.

I know the thoughts that I haue thought towards you, sayth the Lord, euen the thoughts of peace, & not of trouble, to giue you an end, and your hope: Then shall you cry vnto me, and ye shall go and pray vnto me, and I will heare you. Iere. 29.11 12

Behold,

Iere. 31. 31 *Behold, the day is come saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah.* 33 *I will put my law in their inward partes, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more, euerie man his neighbour, and euerie man his* 34 *brother saying, Know the Lord: For they shall all know me, from the least of them vnto the greatest of them, sayth the Lord: For I will forgiue their iniquitie, and will remember their sinnes no more.*

Ezech. 18. 21. Ezechiel, *If the wicked returne from his sinnes that hee hath committed, and keep all my statutes, & doe that which is lawfull and right, he shall surely liue, and* 22 *not die. All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnesse* 23 *that he hath done, he shall liue. Haue I any desire that the wicked shall die, saith* 27 *the Lord God? Or shall he not liue if hee returne from his waies? When the wicked com-*

commeth away from his wickednesse that hee hath committed, & doth that which is lawful & right, he shall saue his soule aliue. Because he considereth & turneth away from his transgression that he hath committed, he shal surely liue, & shal not die. Returne therefore, and cause others to turne away from al your transgressions, so iniquitie shall not be your destruction. Cast away from you all your transgressions, whereby you haue transgressed, and make you a new heart, and a new spirite, for why will ye die, O house of Israel? For I desire not the death of him that dieth, saith the Lord God, cause therfore one another to returne, and liue ye.

23

30

31

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You shall know that I am the Lord whē I haue respect vnto you for my names sake, & not after your wicked waies, nor according to your corrupt workes: O ye house of Israel, saith the Lord God.

Ezec. 20. 44.

As I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue: Turne, turne from your euill waies; for

Ezec. 33. 11.

why will ye die, O ye house of Israel?

Osee 6.6. Osee 11.9. Hosea, *I desire mercie and not sacrifice. I wil not execute the fiercenesse of my wrath: I wil not return to destroy Ephraim, for I am God, and not Man.*

Ioel 2.12. Ioel, *Now the Lord saith, turne you to me with all your heart, & with fasting and with weeping, and with mourning.*

13 *And rent your harts & not your cloaths. and turne vnto the Lord your God, for he is gratious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.*

Ionah. 4. 2. Ionah, *I know that thou art a gracious God, and merciful, slow to anger, and of great kindnes, and repentest thee of the euill.*

Micah. 7.18. Micha, *Who is a God like vnto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his wrath for-*

19 *euer, because mercie pleaseth him. He wil turn again & haue compassiõ vpon vs, he will subdue our iniquities, and cast off all their sinnes into the bottome of the sea.*

Zecha-

Zechariah, *Thus ſaith the Lord of hoſtes, Turne vnto me ſaith the Lord of hoſtes, and I wil turne vnto you, ſaith the Lord of hoſtes.* Zechar. 1. 3.

As I thought to puniſh you when your fathers prouoked mee vnto wrath, ſaith the Lord of hoſtes, and repented not: So againe I haue determined in theſe daies to doe well vnto Ieruſalem, and to the houſe of Iudah, feare ye not. Zechar. 8. 14 15

Malachi, *From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I wil returne vnto you, ſaith the Lord of hoſtes.* Malac. 3. 7.

Hezechiah, *The Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.* 2. Chro. 30. 9

Ieſus Chriſt, *All that the father giueth me ſhall come to me: and him that cõmeth to me, I caſt not away. For I came from heauen, not to doe mine owne will, but his will which hath ſent me.* Iohn 6. 37. 38

And this is the Fathers wil which hath 39

ſent me, that of all which he hath giuen mee, I ſhould looſe nothing, but ſhould raiſe it vp at the laſt day.

Ioh. 11. 25. I am the reſurrection and the life: he that beleeueth in me, though hee were

26 dead, yet ſhall he liue. And whoſoeuer liueth and beleeueth in me, ſhall neuer die.

Acts 10. 12. Peter, To him giue all the Prophets witnes, that through his name al that beleue in him, ſhal receiue remiſſion of ſins.

2. Pet. 3. 9. The Lord is patient towards vs, and would haue no man to periſh, but would al men to come to repentance.

Rom. 10. 12. Paul, There is no difference betweene the Iew and the Grecian: for hee that is Lord ouer all, is rich vnto al that call on

13 him. For whoſoeuer ſhal cal on the name of the Lord ſhall be ſaued.

1. Tim. 1. 15. This is a true ſaying, and by al meanes worthy to be receiued, that Chriſt Ieſus

1. Tim. 2. 4. came into the world to ſaue ſinners. Who wil that all men ſhalbe ſaued, and come to

6 the knowledge of the truth. Who gaue himſelfe a ranſome for all men.

1. Iohn 1. 9. Iohn, if we acknowledge our ſins, hee

is

is faithfull and iuſt to forgiue our ſins, & to cleanſe vs from all vnrighteouſneſſe.

If any man ſinne, wee haue an Aduocate with the Father Ieſus Chriſt the iuſt: And he is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world.

1 Ioh. 2. 1. 2

The end of the firſt Booke.

THE SECOND Booke, of the Re-*solued Christian.*

Chap. I.

A Remedie for vnpenitent and obstinate Malefactors, that by the Magistrate are adiudged to die.

That there is a God.

Sect. I.

TO go about to proue that *there is a God*, would be deemed a labor worthy of laughter, being a thing knowne of it selfe, and perceiued of euery man by common sense (as if a man should take vpon him to enlighte the sun with a candle; or to proue that the fire is hot,) were it not that our miserable & thrice wretched age hath hatcht those[a] *mockers*, who in denying a thing so certaine, shew themselues vnworthy of all cōference, as contenders against their own knowledg & cōscience. The

a 2. Pet. 3. 3. *Contra negantem principia non est disputandum.*

The ſole repreſentation of ſo hideous a blaſphemy, might ſuffice to pierce our ſoules, & to cauſe vs to ſweat euen [b] water and bloud, for anguiſh that the world could afford any ſo abhominable mõſters, as ſhould deny, that *there is a God*: or call in queſtion the [c] *Great myſtery of godlines, which is god manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of Angels, preached vnto the Gẽtiles, beleued on in the world, & receiued vp in glory.* This is a fearful & iuſt iudgment which God executeth vpon thoſe, whoſe harts & minds are ſo deeply plunged in fleſhly pleaſures, that they neuer thinke vpon God, as if there were [d] no God at all; vpon thoſe, who, to the intent they might practiſe all abo minations, vncleannes, and wickednes, with leſſe remorſe, haue malicioufly ſtriued to choake vp theſe remainders of the image of God in thẽ. *That there is a God, that he is iuſt,* and *that the ſoule is immortall:* And vpon thoſe that contemne the treaſure of the goſpel, that trample vnder foote the [e] moſt precious blood of Ieſus Chriſt, that ſcorne the ſimplicitie and conſtancy of the faithfull, in refraining from euil, vppon their confidence and aſſured hope in God, and for feare of his name, whoſe iudgement ſhal be more horrible than that of [f] Sodome and Gomorrah. To the end therfore, to arm the elect againſt ſuch diueliſh temptatiõ, & to make thoſe inexcuſable that ſuffer them ſelues to be deluded by this pernitious Paradox,

b Luk. 22. 44

c. 1. Tim. 3. 16

God in his iuſtice permitteth mẽ to fall into Atheiſme.

d Pſal. 10. 15

e Heb. 10. 29

f, Mat. 10. 15.

dox, wee will produce agaynst them sundrie witnesses out of the large Volume of Gods [g] creatures, which manifestly testifie *that there is a God*, against whom no exception can bee taken. What man is he that comes into a wilderneſse, or desart place, and there sees a house gallantly built, finding there no liuing creature, besides foules & beasts, will not presently conceiue, that there, either are, or haue bin some men that builded the same, imagining it to be impossible, that either foules or beastes should rear such a building? Euen so, when we beholde the wonderfull [h] frame of the whole world, the heauens beautified with the sunne, the moone, and the stars; the earth garnished with hearbs, plants, and other creatures; the sea with fish; and man indued with vnderstanding & reaſō; broght into this world, as into a pallace, abounding with all goodneſse which may bring delight and contentment; and here enioying so many creatures, in such numbers, and diuerse sorts: who will not presently confesse, that the creatures that be in it, could neuer make it, & that it could not make it selfe; and therefore, that the maker of it must needs be God. Thus then the vniuersall world in euerie part thereof exclaimeth agaynst the Atheists, *that there is a God*, the maker & gouernor of it. If this will not suffice to proue *there is a God*, we wil further produce for witnesses, all people & nations of the world, euen from the

g Act. 4. 17. rom. 1. 20.

The first argument that there is a God, taken from the creatures.

h Rom. 1. 20

The second argument from the generall consent of all people and nations.

the creation vntill this day, who with one aſſent acknowledg that *there is a God*; notwithſtanding that they conceiued it diuerſly, according to the diuerſitie of their owne imaginations; which diuerſitie alſo manifeſtly euinceth, that it is not a doctrine onely traditionally deliuered from people to people, but alſo bred and brought vp with euerie of them in their owne ſelues. Within theſe two hundred yeeres, there haue beene diſcouered many vnknown nations, among whom ſome haue ben found to liue without law, without King or Ruler, without houſe, going ſtarke naked, yet none without ſome kind of Religion, & an aſſured perſwaſion, that *there is a God*; to ſhew vnto vs, that it is not ſo naturall vnto a man, to be ſociably, to cloath himſelfe, and to liue ciuilly, as to know that *there is a God*, the author of his life. Whervpon an heathen Philoſopher ſaid, [i] *It is a matter borne with man, and grauen in his ſoule, to beleeue that there is a God.* And be not theſe men Atheiſts, and therfore endued with this naturall knowledge, that *there is a God*? What ſhall we ſay more? The verie diuels [k] beleeue that *there is a God*, & tremble, ſayth Iames. Hereof we haue many teſtimonies, among the writings of the heathen; Apollo the great God, or rather diuell of the Ethnickes, being vrged to tell what he was, and whether *there is a God*, being as it were vpon the Rack, maketh this anſwere;

Religion naturall, but not true religion.
[i] Cic. libr 2. de Na. Deor.

The third argument from the confeſſion of diuels.
[k] Iam. 2. 19.

[l] *The*

[1] *Proclus in Timæum.* Lactant lib. 1. cap. 7.

[1] *The diuels which haunt,*
Both Sea and Land;
Are tamed with
Gods scourge and hand.

Therefore, the Athiests are more incredulous than the Diuels; and lest they should tremble with the Diuels, they labour to choake vp al remembrance of God; howbeit when God doth extraordinarily manifest himselfe by the effects of his power, in thunders, lightnings, or earthquakes, experience teacheth, that these monsters are the very first, that with trembling and terror doe cry out, confessing, that *there is a God.* There bee many other arguments to proone that *there is a God,* which for breuity sake I omit, adding only one more, to wit, the authority of the word of god, which cõtaineth infinit, most euident and cleere testimonies of sundry sorts, to proue that *there is a god;* which are able to satisfie any man whatsoeuer, if hee be not wilfully blinded, as indeed all Atheists be. But here they take exception, for they deny that the Scripture proceeded from God, affirming that there is no truth in it; which monstrous blasphemie, if they still auouch, must needs be maintained, euen against their owne consciences, if they will consider but these reasons following. First, in other books there are counsels, exhortations, & reasons to perswade: In the Scriptures wee haue absolute and expresse commaundements; which prescribe a law,

The fourth argument from the authoritie of the holy scripture.

That the scriptures proceeded from God.

The first reason.

law, not only to the body, as other bookes do, but also vnto the mind, to the cogitations and affections of the soule: they labour wholly to exalt God, and to humble man, shewing him the multitude of his sins, and the punishments due vnto the same, & yet teach an assured remedy how to escape the danger: so that man finding himselfe worthy of al misery, doth neuertheleſſe find himselfe ioyful in the midst of al his afflictions, expecting a crowne of glory: such effects no other book can work: therfore the Scriptures must needs be of God, who being a superior, hath authoritie to commaund; who onely hath dominion ouer the soule, and knoweth the affections & passions of the hart.

Secõdly, in the scriptures there are prophecies of things which mans vnderstanding coulde neuer foresee, the fulfilling of which is many times noted, sometimes a hundred yeares, a thousand, yea three thousand before they came to passe: they entreat of the history from the beginning of the world, with the doctrine which euer continued in the church, yet there is no cõtradiction, either in the historie or doctrine; where other bookes beginning their history much later, containe infinite contradictions and other vanities: also the stile of the holy scriptures is simple, without affectation, and yet it [m] pierceth the heart and conscience, which no other writing, no not of the best Orators in the world can doe; and therefore the Scrip-

The second reason.

m 1. Cor. 2. 4. 5.

Scriptures must of necessitie be of God, who foreseeth and knoweth all things, who is euer constant, and who guideth the heart and conscience. Lastly, of all other Books, the Diuell hath most endeuoured, to falsifie, to corrupt, and to abolish the most holy *Scriptures*, yet haue the same been most miraculously preserued in their integritie, by his prouidence, who is the Author of the same, for the confession and maintenance of the doctrine whereof infinite numbers of men, Princes, Magistrates, Artificers, husbandmen, learned & vnlearned haue forsaken all; yea life it selfe, and suffered such torments, as were intolerable to any that were not sustained by the diuine power: Behold, so many millions of Martyrs witnessing with one assent, that the holy Scriptures proceede from God. To conclude therefore, let vs abhorre such wicked cogitations, let vs beleeue, that *there is a God*, a creator, a redeemer, and a sanctifier, who by his [n] prouidence guideth the whole world, who will punish all Atheists, and other Infidels, with [o] vnspeakeable and incomprehensible torments, to continue for euer, and who will giue vnto his Elect and faithfull children a [p] crowne of life.

(***)

The third reason.

n Pro. 15. 3.

o Mat. 25. 41.

p Apoc. 2. 10.

That the ſoule of man is immortall.

Sect. II.

HAuing confeſſed that *there is a God*, It followeth conſequently, that wee confeſſe him to be iuſt, a rewarder of euerie man according to his deſerts. Now the Atheiſts haue a ſecond ſhift, to confirme themſelues in their wickedneſſe, and that is, to deny *The immortalitie of the Soule*; affirming that it is all one with the body, and that it dieth with the ſame: which aſſertion, or rather blaſphemie, is moſt falſe and abſurd. For if the ſoule were the bodie, or any part thereof, it ſhould grow with the ſame, as the other parts of it doe; and the greater that the bodie were, the greater alſo ſhold the ſoule be. But experience teacheth the contrarie; for when the bodie is at a certaine ſtay, and increaſeth no more, then doth the ſoule moſt grow, and they that are ſtrongeſt of mind, are commonly weakeſt of bodie; and the ſoule is ſeene to bee verie liuely in a languiſhing bodie, and to grow the more in force, by the decaying of the bodie, that is, to increaſe the more in power and vertue. Therefore the ſoule groweth not with the bodie, and is not the ſame, nor any part thereof.

Hebr. 11.

That the ſoule is no part of the bodie.

of. Againe, if the soule were the body, then should she loose her soundnesse with the body, so as the maimed in body, should feele a maime in his soule, the sick should be sicke in his reason, the blind should haue a blind soule, and the lame a lame soule. But experience teacheth the contrarie, wherefore the soule and the bodie be not all one. Neither is the soule a qualitie which hath his being in another thing; but a substance, or life, which causeth another thing to be, a forming substance, and a substantiall forme, which perfecteth the bodily substaunce, which outwardly seemeth to haue so many perfections; yea, a spirituall, and not a bodily substaunce, which comprehendeth heauen and earth, time past, present, and to come, which a bodie cannot doe, because it hath certaine dimensions; it cannot comprehend any thing which is not proportioned according to the greatnesse and capacitie thereof: and therefore it is manifest also that the soule is not any materiall thing, because matter receiueth not any forme or shape, but according to his owne quantitie, and but onely one forme at once, whereas the soule receiueth all formes, without quantitie, come there neuer so many at once, or so great, yea though they be contrarie formes. These things considered, why should we think, that the thing which becommeth the stronger by the weaknes of the bo-

That the soule is a substance.

dy,

dy, and which is aduanced by the decay of the body, should returne to dust, and die with the bodie. Yea, what is it that can kill the soule; Not contrarietie, for she allodgeth all contraries equally in her selfe, yea in whom contraries abandon their contrarietie: Not want of food, for she feedeth on the whole world; yea, take the world from her, and shee feedeth at greatest ease most agreeable to her owne nature: Not violence, for the soule cannot bee pushed at, neither inwardly, nor outwardly: nor death it selfe, for she seeketh life by death. There is nothing thē, that hath power against the soule of Man, and therfore it is immortal. Moreouer, who is that man that desireth not immortalitie? How could he desire it if he vnderstood not what it is? None of vs coueteth to be beginning-lesse, for we cannot comprehend what it is, yea when we think vpon eternitie without beginning, we are at our wittes end; because none of vs is so, nor can bee: whence comes this, but that our souls hauing had a beginning, cannot conceiue an eternitie without beginning, and yet being created immortall, they doe well conceyue an euerlastingnes without end? If there be any that still persist in their Atheisme, it cannot be but that they doe it against their owne conscience, for it is euen against the lawe of Nature, against the consent of all people and nations in the world, who euer beleeued *the immortalitie of the*

Nothing can destroy the soule.

The desire of immortality an euident proofe of the immortalitie of the soule

the soule; yea, and against the voyce of God himselfe, who in his holy word expresly testifieth, that the soule is immortall. Christ reasoning against the Saduces, maketh this argument. [a] *I am the God of Abrahã, the god of Isaac and the God of Iacob: God is not the God of the dead, but of the liuing. Ergo*, Abraham, Isaac, & Iacob doe liue; wherefore the soule must needs be immortall. The testimonies of holy Scripture which confirme this point, are infinite, which (for breuity sake) I omit; besides which testimonies, the immortality of the soul is also proued most manifestly in many examples, namely, in [b] Henoch, in [c] Abraham, in [d] Isaac, in [e] Iacob in [f] the apparition of God vnto Moses, by which [g] Christ prooued the resurrection, and that the godly being dead, do liue in God; in [h] Korah and his complices, in [i] Saul, for if he had thought that Samuel touching his soule had beene dead, he would not haue had him raysed vppe; In [k] Dauid, in the Kings, who are said to haue slept with their fathers, to wit, [l] Rehoboam, [m] Iehoshaphat, [n] Ioram, [o] Iehu, [p] Ieroboham, [q] Manahem, [r] Iotham, [s] Ahaz, [t] Hezechiah, [u] Manasseh, [x] Abiah, [y] Vzziah. Also in them that were raised vp from the dead, by [z] Elijah, by [a] Elisha, by [b] Christ, by [c] Peter, by [d] Paule; And in [e] Elijah, in [f] Iob, in [g] Nabuchodonozor, in [h] Christ, [i] Lazarus, and the rich glutton, in the [k] vniust steward, in the [l] Theefe hanging at

a Mat.22.32.
b Gen.5. 24.
c Gen.25. 8.
d Gen.35.29
e Gen.49.29
f Ex.3.15,16.
g Mat.22.31.
h Nu.16.32.
i 1.Sa.28. 11.
k 2.Sa.12.23
l 1.Ki.14.31.
m 1.Ki.22.50
n 2.Ki 8.24.
o 2.Ki. 10.35
p 2 Ki.14.29
q 2.Ki.15.22
r 2 Ki.15 38.
s 2.Ki.16 20.
t 2.Ki.20.21.
u 2.Ki.21. 18
x 1.Ki. 15. 8.
y 2.ch.26.23
z 1.Ki.17.22
a 2.Ki.4.35.
b Ioh.11. 43.
c Acts 9.40
d Act.20. 10.
e 2.Ki.2.11
f Ioh.14. 27.
g Esay 14. 8, 9.11.
h Mat.27.50
i Luk.16.22, 23.
k Luk. 16.9.
l Luk.23.42. 43.

at Christs right hand, and in [m] Stephen. If as yet there be any doating heads, which doubt of, or denie the immortalitie of the soule, they are vnworthy to beare the name of men, being verie beasts, and plagues of a Christian common wealth, worthy to lose their liues: For it cānot be but that they cānot deny this Truth, doe lacke all honesty and shame, and are ready to practise any mischiefe or villany whatsoeuer.

[m] Acts 7.59.

The wrath of God against the Transgressors of his Commaundements.

Sect. III.

THe Lord himselfe diuided his lawes into two principall heads or tables; whereof, the first teacheth vs the loue of God; containing all dueties of pietie and religion; in the foure first Commaundements; and the latter, the loue of our neighbours, containing all duties of iustice and honest dealing, in the six last commandements. Now God *is* [d] *a consuming fire, and a iealous God;* [e] *a great God, mighty & terrible,* a [f] God of reuenge, [g] whose presence is so hot, that no man is able to abide it, whose lips are full of indignation and wrath, whose breath is a vehement floud, [h] *whose look drieth*

The summe of the decalogue.

d Deut. 4.24. Hebr. 12. 29.
e Exo. 20. 5. Deu. 10 17
f Heb. 10, 30
g Esay 30.27 28.
h 2. Esd. 8.23

drieth vp the depths; whose *wrath maketh the mountains to melt away*.[i] *before whom the host of the Angels stand with trembling*.[k] *The pillars of heauen tremble & quake at his reproofe*. Such a[l] mighty God is he, that with a whirling wind and outstretched arme, he will[m] come in person, and confound al the deuises of the vngodly: Such a[n] iealous God, that whosoeuer sinneth, he will strike him with terrible plagues: and such a[o] iust God, that hee will not suffer the wicked to liue.[p] He is not a God that loueth wickednesse, neither shall any euill dwel with him, and therfore there is nothing more odious vnto him, and more contrary vnto his nature then Sin. It is a daungerous and dreadful darknesse, that no light can illuminate, and an extreame cold that no heate can abate; So must it needs be an odious thing that an infinit loue hateth, a filthie thing that an infinite goodnes detesteth, & a vile thing indeed, that Omniporencie cannot doe; such a thing is Sinne. If there were any goodnesse in it, then should God in some respect, loue it, approue it, and be the author of it; but this is it that God doth lothe and abhorre, as that which is most detestable and loathsome. Wherfore wil we suffer this vgly deformitie to fester in vs? why doe wee delight so much in loathsomenesse, euen in that which maketh vs loathsome and hatefull vnto God? The Diuell in his nature, is more amiable then Man, beeing of

i 2. Esd. 8. 21.
k Iob 26. 11.
l Deut. 10. 17.
m Mala. 3. 5.
n Deut. 4. 24.
o Deut. 32. 4.
p Psal. 5. 4.

Sin, how odious it is in the sight of God.

of a nobler substance, of higher excellencie, and indued with greater prerogatiues then wee; yet who knoweth not, that GOD hateth him, for no other cause, but onely for sinne? When we make a comparison of a thing that is euill in the highest degree, we can find nothing to liken it vnto, woorse then the Diuell, & hauing named him, we thinke to haue reckoned the last and greatest euill that is, or can be imagined: yea, as bad, odious, and detestable as he is, more odious and detestable is Sinne, which is the onely cause of his odiousnesse; of which if he were rid, hee were a more excellent, glorious, and louely creature than any mortall Man. Moreouer, so much doeth God detest sinne, that to satisfie his infinite iustice and vnplacable wrath conceyued against sinners, for the punishment of sinne, hee ordayned, not onely all miseries, calamities, hazards, incumbrances, and afflictions which are any way incident vnto this life, beeing so many in number, so grieuous in qualitie, and so common in experience, but also eternall torments and tortures in hell; in respect whereof, all the miseries of this life, are but small resemblances and fore-running signes. Yea in this world for the transgressions of one, or a few, he oftentimes plagueth a great number. q For the sinne of Adam, death conquered the whole world. For sinne r the whole world was ouerflowne, and all drowned, eight persons

The Diuell hated, onely for sinne.

Sinne is more odious than the Diuell.

The wages of sinne.

q Ge. 3. 17, 18
r Ge. 7. 4, 12.

onely excepted, and for sinne [f] Sodome and Gomorrha, and the Cities adioyning were destroyed by fire and brimstone. For the [t] rape of Dinah, the whole race of the Sichemites were vtterly spoyled; & for the [u] abusing of the Leuites wife, the whole crue of the Beniamites, to the number of fiue and twentie thousand and a hundred men were destroyed. The [x] Egyptians for persecuting of the Children of Israel, were ouerwhelmed with the red sea. For the offence of [y] Korah, Dathan, and Abiram, their houses, wiues, children, goods, and cattell, yea all that euer they had were swallowed vp of the earth. For the [z] sacriledge of Achan his Sonnes, his Daughters, his Oxen, his Asses, his Sheepe, his Tent, and all that he had, by the Israelites, were burnt with fire, and himself stoned to death. For [a] worshipping of the golden calfe, there were slaine of the children of Israel about [b] three thousand men. All the [c] Searchers of the land of Canaan, which *d* caused the people to [e] murmure (except [f] Caleb and Iosua) were [g] slaine before their enemies. The [h] Israelites were destroyed by fierie Serpents, for murmuring against the Lord. And because [i] Israel sacrificed vnto Baal-peor, the Lord commaunded Moses to take all the heads of the people, and to [k] *hang them vp before the Lord against the Sunne*; for their Idolatry and [l] whordome committed with the daughters of Moab; there [m] died of the children

[f] Gen. 19. 24.
[t] Gen. 34. 27.
[u] Iudg. 20. 35
[x] Ex. 14. 27. 28.
[y] Num. 16. 30. &c.
[z] Iosh. 7. 15. 16.
[a] Exo. 32. 4.
[b] Exo. 32. 28
[c] Num. 13. 4.
[d] Num. 13. 29. 32.
[e] Nu. 14. 1. 2
[f] 14. 38.
[g] Nu. 14. 45.
[h] Nu. 21. 6.
[i] Nu. 25. 2, 3.
[k] Nu. 25. 4.
[l] Nu. 25. 1.
[m] Nu. 29. 9

dren of Israel foure and twentie thousand of the plague: and for the pride of [n] Dauid in numbring of his men, there died in three daies seauentie thousand men.

n 2. Sam. 24. 13, 15.

Transgressors of euerie one of the ten Commandements, and their punishments.

Sect. IIII.

THE first Commaundement is, [a] *Thou shalt haue none other Gods before mee*; The which, when the people of Israel transgressed, [b] following other Gods, seruing Baal and Ashtaroth, [c] *the wrath of the Lord was hot against Israel, and hee deliuered them into the hands of Spoylers that spoyled them.* The second Commandement is, [d] *Thou shalt make thee no grauen Image, &c.* which when the wicked hypocrite Ieroboam had broken, in making [e] two golden calues, the one in [f] Bethel, & the other in Dan, and [g] causing the people to worship them, it was said vnto him, [h] *Behold I will bring euil vpon the house of Ieroboam, and wil cut off from Ieroboam him that pisseth against the wall.* [i] *And Baasha smote all the house of Ieroboam, he left none aliue to Ieroboam, till he had destroyed him, according to the word of the Lord, which he spake by his seruant*

a Exo. 20. 3. Deut. 5. 7.

b Iudg. 2. 12, 13.

c Iudg. 2. 14.

d Exo. 20. 4 Deut. 5. 8.

e 1. Ki. 12. 28

f 29

g 32

h 1. Ki. 14. 10.

i 1. Ki. 15. 29

Abiiah the Shilonite. The third commaundement is, [k]*Thou shalt not take the name of the Lord the God in vain:* [l]*He that blasphemeth the name of thy Lord shall be put to death:* Wherefore they stoned the [m]blasphemer in Leuiticus 24. Senacherib King of the Assirians, for his blasphemie, described in 2. King. 18. 30. was [n] killed by his owne sonnes, Adramelech and Sharezer: and the Angell of the Lorde smote of his men, a [o] hundred fourescore and fiue thousand. The fourth Commaundement is, [p]*Remember the Sabbath day, to keepe it holie:* which when a [q]man brake, in gathering sticks in the wildernesse: [r]*All the cõgregation brought him without the host, & stoned him with stones, and he died, as the Lord had commanded Moses.* The fift cõmandement is, [s]*Honor thy father & thy Mother,* which [t]Absalom transgressing, in rising in armes against Dauid the king his own father, was [u] hanged, [x] slaine, and [y] cast into a pit. The sixt Commandement is, [z]*Thou shalt not kill;* which when [a] Cain had violated; in murdering his brother Habel, God said vnto him; [b]*what hast thou done? The voice of thy brothers blood crieth vnto me frõ the earth:* [c]*Now therefore art thou accursed frõ the earth, which hath opened her mouth to receiue thy brothers bloud from thine hand:* and at last he was killed also (as it is thought) by *d* Lamech his nephew The seuenth cõmandement is, [e]*Thou shalt not commit adulterie:* [f] Foure and twenty thousand of

k Exo. 20. 7. Deut. 5. 11.
l Leui. 24. 16
m Leu. 24. 23
n 2. Ki. 19. 37
o 2. Ki. 19. 35.
p Exo. 20. 8. Deut. 5. 12.
q Nu. 15. 32.
r 36
s Exo. 20. 12. Deut. 5. 16.
t 2. Sa. 15. 10.
u 2. Sa. 18. 9.
x 2. Sa. 18. 15
y 17
z Ex. 20. 13. Deut. 5. 17.
a Gen 4. 8.
b 10
c 11
d Gen. 4. 24.
e Exo. 20. 14. Deut. 5. 18.
f Num. 25. 9.

of the childrē of Iſrael periſhed, [g] becauſe they committed whoredom with the daughters of Moab. The eight commandement is, [h] *Thou ſhalt not ſteale:* [i] Achan when he had ſtolne *a Babyloniſh garment, and two hundred ſhekles of ſiluer, and a wedge of gold of fiftie ſhekels weight*, he, and his [k] ſons, and his daughters, & all his ſubſtance were [l] burnt and ſtoned. The ninth commandement is, [m] *Thou ſhalt not bear falſe witneſſe againſt thy Neighbour:* [n] Haman the Agathite when hee had by falſe accuſation obtained a [o] decree of King Ahaſhueroſh, that all the Iewes ſhould be put to death, [p] was hanged vpon the ſame gallowes which he had prepared for Mordecai. Alſo [q] *The rulers and gouernors* [r] *which had accuſed Daniel, were brought and were caſt into the den of the Lions, they, their children, and their wiues, and the Lions had the maſterie of them, and brake al their bones in peeces, ere euer they came at the ground of the den.* The tenth commandement is [s] *Thou ſhalt not couet thy neighbours houſe:* [t] Ahab tranſgreſſed this when he cōmanded Naboth the Iſraelite to be put to death, and tyrannically [u] poſſeſſed his vineyard, which he refuſed to [x] ſell vnto him, and himſelfe was afterwardes [y] ſlaine in battel, fighting againſt the [z] King of Syria.

g Nu. 25. 11.
h Exo. 20. 15. Deu. 5. 19.
i Ioſh. 7 21.
k 24
l 25
m Ex. 20. 16. Deut. 5. 20.
n Heſt. 3. 8.
o 12
p Heſt. 7. 10.
q Dan. 6. 4.
r Dan. 6. 24.
s Ex. 20. 17.
t Deut. 5. 21.
u 16
x 1. Ki. 21. 3
y 1. Ki. 22. 34
z 1. Ki. 20. 1.

God his punishments vpon sinners at the day of iudgement: with an exhortation to Repentance.

Sect. V.

NOW you see what it is, to breake the commaundements of Almightie God, the breach of the least whereof, is recõpenced with [a] death: and that not of the principall party only, but also oftentimes, of all his children and family; with the vtter subuersion and destruction of all his goods and substance, that so his memory might be quite razed out. How is it then, that you are so secure in your greatest danger, that you take no thought for your own soule; making no cõscience of these weightie matters, that so neerely concerne your saluation? Did you know, what a monstrous thing sinne is in it selfe, and how horrible to the sinner, surely you would not, with so small remorce, solace and delight your selfe therin. You shal vnderstand then, that the Lord [b] most iust, to satisfie his infinit and vnplacable wrath conceiued against sin, hath ordained for sinners, not only temporall death of the body, but eternall torments both of body & soule, in that [c] vnquenchable lake, prepared for the diuell and his angels. [d] *We must al appeare before the iudgment seat of Christ, that euery man may receiue the things which he hath don, whether*

a. Rom. 6. 23.

b Deut. 32. 4.

c. Apoc. 21. 8

d 2. Cor. 5. 10

ther it be good or euill. [c] God is no accepter of persons, who if he [f] spared not the Angels that sinned, but cast thē downe into hel, & deliuered them into chaines of darknesse, to be kept vnto damnation. [g] neither hath spared the old world, but saued Noah, the eight person, a preacher of righteousnes, and brought in the flood vpon the world of the vngodly. [h] And turned the cities of Sodom and Gomorrah into ashes, condemning them, & made them an example to thē that afterward should liue vngodly: haue not we iust cause, if we persever in our sinnes, being thus forewarned, that we shal not escape his seuere iudgment? [i] whatsoeuer things are writtē afore time, are written for our learning: perswade your self therfore that he is the same God still, and that he hateth sin as much as euer he did, [k] The soule that sinneth shall die: the Lord saith so, who cannot lie, in whose lips there was neuer guile, [l] Thinkest thou, that thou shalt escape the iudgemēt of god? (saith the apostle) [m] Or despisest thou the riches of his bountifulnes & pacience, and long sufferance, not knowing that the bountifulnes of god leadeth thee to repentance? [n] But thou, after thine hardnes of hart that can not rerent, heapest vnto thy selfe wrath against the day of wrath, & of the declaratiō of the iust iudgement of god; [o] who wil reward euery man according to his works: [p] that is, to them which seeke eternal life, glory, honor & immortality of well doing: [q] but vnto them that are contentious, and

c Rom. 2. 11
f 2. Pet. 2. 4.
g 5
h 6
i Rom. 15. 4
k Ezec. 18. 4 20. de 24. 16. 2. Kin. 14. 6. 2. chro. 25. 4. ier. 31. 29, 30.
l Rom. 2. 3
m 4
n 5
o 6
p 7
q 8

and disobey the truth, and obey vnrighteousnes,
1 9 *shall be indignation and wrath: Tribulation &*
anguish shal be vpon the soule of euery man that
doth euill. Thus you heare what reward your
impenitencie and wilfulnes shall purchase for
you; euen the wrath of God, anguish & death
it selfe; [Heb.10.27. *A fearfull looking for of iudgement, &*
violent fire, which shal deuour the aduersaries,
In what distresse sinners shalbe in hell. wherein sinners shall be in that perplexity (being swallowed vp of torments on euerie side)
that they shall neuer haue any sparke of hope
of their releasement. They shall neuer be able
to come out of Gods debt, they cannot satisfie for themselues, neither haue they any mediatour to pleade and satisfie for them, and
therfore they shalbe euerlastingly tormented.
They shall suffer an end without end, a death
without death, a decay without decay; because their end euer beginneth, their death alwayes liueth, and their decay neuer ceaseth:
but they are alwayes healed, to be new wounded, alwayes repaired, to bee new deuoured:
they are a perpetuall prey, neuer consumed,
eternally broyling, and neuer burnt vp, euer
dying, and neuer dead. Repent therefore in
time, that yee may escape these horrible torments, humble your selfe in the presence of
Gods Maiestie, craue pardon for your sinnes,
accept this time of repentance which the Lord
now vouchsafeth you, take the oportunitie
while it is offered, confesse your fault, and no
doubt

doubt but the Lord will shew you mercy, according to his promise. [t] *As I liue, sayth the Lord, I desire not the death of the wicked, but that the wicked turn from his way, & liue.* [u] *For I desire not the death of him that dieth, saieth the Lord.* In this life God giueth mercy to the that aske it in faith. [x] *Who will that all men shall be saued, and come to the acknowledging of the truth.* Steppe therefore [y] *boldly vnto the throne of grace, that you may receiue mercy, and finde grace to helpe in time of need.* In the world to come, there is no place of repentance; for there God appeareth in iudgement, requiring an account of all mens doings, yea, of [z] euery idle worde that they haue spoken in this world. [a] *And they shall come forth that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* Therefore [b] *seek the Lord while he may be found, call yee vpon him while hee is neere.* [c] *Let the wicked forsake his waies, and the vnrighteous his imaginations, and returne vnto the Lord, and he will haue mercy vpon him; and to our God, for he is ready to forgiue.*

t Exo. 33. 11.

u Eze. 18. 32.

x 1. Tim. 2. 4.

y Heb. 4. 16.

z Mat. 12. 36.

a Iohn. 5. 29. Dan. 12. 2.

b Esa. 55. 6.

c 7

Chap.

Chap. II.

Comforts for the broken-hearted and penitent Malefactors, that by the Magistrate are adiudged to die.

That iudgement commeth from God.

Sect. I.

a Ioh. 5.6.

b Pro.29.26.

c Iob 5.17.

d 18

e Cant.8.6.

f 1.Cor.11. 32.

Miserie commeth not foorth of the dust, neither doth affliction spring out of the earth, (saith Eliphaz) wherefore you must think that this deserued crosse now laid vpon you cõmeth from God: for [b] *Euery mans iudgemens cometh from the Lord.* [c] *Behold, blessed is the man whõ God correcteth; therefore refuse not thou the chastising of the Almightie.* [d] *For he maketh the wound and bindeth it vp; he smiteth, and his hands make whole.* The loue wherwith God loueth vs, [e] *is strong as death,* so that it appeareth vnto the world, as though the loue of God were misery, death, and destruction, whereas vnto vs it seemeth mercy, life, and blessednesse. For [f] *when we are iudged, we are chastened of the Lord, because we should no bee condemned with the world.* So then, vnder punishment,

nishment, you may behold mercie, vnder correction, peace, and vnder death, life; whereby it will come to passe, that you shall not iudge hardly of your estate, it shall not seem miserable & fearefull vnto you, but that you may be able to vnder-go your crosse, and patiently to suffer it. Seeing [g] mans daies are determined, & the number of his moneths certain, and that he hath his bounds appointed him, *which hee cannot passe*: Consider that your glasse is run out, that your pilgrimage is at an end, and that your appointed time is now come, be not grieued therefore to die, bee content to render vp your life again vnto him that gaue it you. As you were not borne at your owne pleasure, so shall you not liue at your own lust. Conforme your will therfore vnto the wil of God, and say [h] *Father, thy wil be don, & not mine*. For seeing it is the will of God that you should drinke of his Cup, which he hath filled for you, pray that you may sup it vp with patience, & cõtinuance in the faith of Christ vnto the end, that so you may passe through it to euerlasting life: where your tears shall be turned into triumph; & your disgrace into glory; where your comfort shall be without crosse, & your repose without trouble. Who would not reioyce therfore, quietly & patiently to die, seeing Death is the passage from this world to the next, from the earth to heauen, & from all the present agreeuances, to all comfortable happines? Well may the brute beast

g Iob. 14. 5.

h Luk. 22. 42

beast feare to die, whose ende of life, is their conclusion of being. Well may the Epicure tremble, who with his life looketh to loose his felicitie. Yea, well may the faithlesse and vnrepentant sinners quake, whose death is the beginning of their damnation. But seeing the Lord hath vouchsafed you a penitent and beleeuing heart, go on boldly, and receiue your portion in the land of the liuing, where you shall liue euer.

Particular directions for the distressed partie.

Sect. 11.

Confession.

SEeing it is the good pleasure & will of god to lay his crosse vpon you, that for a while you should beare the same, do not excuse your selfe, nor make your fault light to the world, dissemble it not as though you were guiltles & innocent, or as though you had not deserued this punishment laid vpō you. Cast away these [a] fig-leaues, they will not couer your shame. And [b] *giue glory to the Lord God of Israel*, make *confession vnto him, & shew vs now what thou hast done, hide it not frō* the people Say with Achan, [c] *Indeed I haue sinned against the Lord God of Israel, & thus, and thus haue I done.* He gaue God the glory, and so departed (no doubt) in Gods mercie: so also shall you do,

a Gen. 3.
b Iosh. 7. 19.
c 20

do, if you will follow his godly steps: lay open your heart this day, search your thoughts, and giue God the glorie. Conceale not the trueth, dissemble not with Malefactors, doe not extenuate the heinousnes of your crime, the Lord is a searcher of the heart & reines. Seeing God hath brought your Offence to light; Seeing he hath ordained the Magistrate; who is [d] *the Minister of God, to take vengeaunce on him that doth euill*, to punish you, giue praise & thanks vnto God; thinke it better to be shamed here then hereafter before all the worlde, & before all the hoast of heauen; farre better it is, to bee punished here with a temporarie punishment, then in the world to come, to be tormented in hell, with euerlasting and endlesse tortures. Also, if you haue at any time confessed any thing to charge the innocent, for the clearing of your selfe, thereby to escape and bee at libertie, or for hatred and malice, burden not your selfe therewith, giue glorie to God, and confesse the trueth. If you haue hindred any mā by taking away of his good name, restore it him againe to your power. If you haue hurt any man in his goodes, restore it vnto him againe, as much as you are able; and bee truly sorie in your heart, for that you are not able to make restitution of the whole. If you know any malefactors, theeues, murderers, traitors, &c. be not partaker of their sins, but certify the Magistrate of them, And so pray to God for mercy,

d Rom. 3. 4.

Restitution

Appeachment.

mercy, that he will giue you true and faithfull repentance, that he wil not suffer your heart to bee bent to any vngodly way; committing your selfe wholy vnto his mercie. *See lib. 2. Cap. 3. Sect. 1.*

How the place of Peter is to be vnderstood, where he saith, let none of you suffer as a murderer, or as a theefe, &c. *and that God sometimes doth call men by this meanes.*

Sect. III.

Obiection.

1. Pet. 4. 15. *The Apostle sayth,* Let none of you suffer as a Murderer, or as a Thiefe, or as an euill doer, as a busie-bodie in other mens matters: *Thereby indeed, condemning all such as die so. Now, alas! I die as a murderer, traitor, theef, &c. an euill doer, I am in this number here condemned.*

An-

Answere.

THe Apostle condemneth not such; Onely hee giueth the Christians a Caueat, that none of them suffer as a Malefactor, for then could they not[a] glorie in their sufferings. *For* (as the same Apostle saith) *This is thanke-worthy, if a man for conscience toward God endure grief, suffring wrõgfully:*[b] *for what praise is it, if whẽ ye be buffeted for your faults?* becauſe[c] they should haue deseruedly incurred the punishment laide vpon them; they should not suffer for the name of Christ, but for their owne deserts, which yet is so farre from condemning a man, if he take his punishment patiently; that it is a means of his reclaiming into the sheepfold. You haue for example the good Theefe, who had liued very wickedly, and committed many heinous facts, for which he was iudged to die by the magistrate: Yet this punishment, vnto him was the means to bring him to Christ, and to know God, whereby he receiued spirituall comfort, that the innocent Lamb which suffered with him, Christ Iesus, would[e] pittie his miserie, forgiue him his sinnes, and bring him into Paradise his heauenly kingdome: whereas otherwise he should neuer haue forsaken his wicked life, but continued his course, and run on the high way to perdition. And so peraduenture had it beene

a Galat. 6. 14

b 1. Pet. 2. 19

c 1. Pet. 2. 20

d Luk. 23. 40, 41.

e 43

with you; you would haue run on in the race of wickednes, and gone forward in your sins, and still continued in that vngodly course, without all repentance or godly knowledge, vnder the fearefull wrath of God. But now, by this meanes, he recalled you againe, he made you know your selfe, hee brought you to repentaunce and to the knowledge of his Sonne Iesus Christ our Sauiour, wherein if you [f] continue vnto the end, you shal receiue the crown of life. Consider therefore, how louing a Father the Lord is vnto you, and what a mightie God is he that can bring [g] light out of darkenesse, that can make bad things good, and that will, to his, turne all worst things to the [h] best. By this meanes God hath hindred Sathan of his purpose, who nowe made full account to haue kept you in his kingdom for euer; for he hath made you of the bond slaue of Sathan, a liuely member of Iesus Christ; of the childe of darknesse, the child of light and euerlasting blisse.

f Apoc. 2. 10.

g Esay 42. 16

h Rom. 8. 28.

That the multitude of our sins should not make vs faint-hearted.

Sect. IIII.

Ob-

Obiection.

Yet (me thinks) I am a rebellious wretch abounding with a whole sea of iniquities. I feele my selfe laden with a huge companie of horrible sins, wherof euen the verie least is sufficient, in iudgement, to throw me downe to the euerburning lake. My own conscience doth beare witnesse against me, of my manifold and innumerable transgressions, of my securitie and senseless blindnesse, committing sinne after sin, both notorious to the world; and horrible before God. The thoughts of my heart rise vp in iudgement against me: The vanitie of my life cõdemneth me: The wickednesse and heynousnesse of my horrible deeds reiecteth me frõ the Lords eies: All my wicked thoughts, wordes, and deeds, with the inward corruptiõ of my nature, do lie heauy vpon me, and with their intollerable weight, do euen presse my soule downe to hell.

Answere.

a Rom. 5. 20.

FEare not for al this, for [a] *where sin* aboundeth, *there grace* aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: [b] *The Lord is good vnto thē, that trust in him, & to the soule that seeketh him.* This infinite goodnes of God, is manifestly declared in the scriptures, that we should euer think on the same, & haue Hope, [c] *there is none good but one euen God*, who is [d] good to Israel, yea [e] *good & gracious.* [f] *The Lord is good, and a strong hold in the day of trouble, & he knoweth them that trust in him.* So then, God being good in nature & essence, and that only good, he is ready to cō-municate his goodnes with the humble & penitent soule, that groneth & sigheth vnder the burden of iniquity, whose hart and handes be bathed in the bottom of repentance; if in faith with a sure confidence in Christs merits he require the same. [g] *If we acknowledge our sin, God is faithfull to forgiue vs.* Next his goodnes followeth his Loue, which is so great towards vs, that king Dauid being rapt with admiration of the same, saith, [h] *what is man say I, that thou art mindful of him, & the son of man that thou visitest him?* [i] *As a father hath compassion on his children, so hath the Lord compassion on the that feare him.* In the prophecie of Esay, this

b Lam. 3. 25. *The good-of God toward sinners.*
c Mat. 19. 17 Luk. 18. 19. Mark. 10. 18.
d Psa. 73. 1. 2
e Psa. 119. 68
f Nahum. 1. 7

g 1. Ioh. 1. 9.

The loue of God toward sinners.
h Psal. 8. 4.
i Psa. 103. 13

this loue of God towardes vs, is compared to the loue of a mother, that most tenderly embraceth her owne child, which loue is the hartiest of all other. k *Can a woman* (saith he) *forget her child? and not haue compassion on the son of her wombe?* (as who say, No:) *though they should forget, yet will I not forget thee saith the Lord of Hosts:* thereby declaring that God doth loue vs more tenderly, thē doth the natural Mother loue the fruit of her owne wombe. And this declareth the feruencie of Gods loue towards vs, in that l *he spared not his owne son, but gaue him for vs all to death.* m *For so God loued the world, that he hath giuen his only begotten son, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* n *Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne, to bee a reconciliation for our sinnes: So* o *God which is rich in mercie, through his great loue wherewith hee loued vs,* p *Euen when we were dead by sinnes, hath quickned vs togither in Christ, by whose grace ye are saued.* Out of this goodnes and loue of God springeth his infinit & maruellous great mercie towards vs. q *It is the Lords mercies, that wee are not consumed, because his compassions faile not.* r *Let Israel waite on the Lord, for with the Lord is mercie, and with him is great redemption.* s *And he shall redeeme Israel from all his iniquities.* How many, or how great sins be (so they be not sinnes against the Holy ghost) it ma-

k Esa. 49.15.

l Rom. 8.32.

m Ioh. 3.11. 1. Ioh. 4.9.

n 1. Ioh. 4.10

o Ephes. 2.4.

p 5 *The mercie of God toward sinners.*

q Lam. 3. 22.

r Psal. 130.7.

s 8

keth no matter, for sinne cannot so abound but that the goodnesse, loue, and mercie of God, purchased for vs by the obedience and righteousnes of Iesus Christ, doth much more abound. Christ is stronger then the diuell, and his workes are more effectuall and forcible to saue vs, then are the workes of his enemie the diuell, to destroy and ouerthrow vs: his holinesse and righteousnesse hath more power to iustify vs, then hath Sin to condemne vs; and his integritie to wash vs, the the foule spirit to defile vs. This is he that is the [t] *Stronger man*, which bindeth and ouercommeth the *Strong man*: He taketh his armour from him wherein he trusted, to wit, Sinne, Death, and the Law: So that now the diuel hath no more power to hurt vs, neither by sinne, for Christ hath [u] washed vs in his bloud, and cleansed vs from all sinne; nor by death, for Christ when hee was dying, hath [x] swallowed it vp in victorie: nor by the law, for Christ hath fully [y] satisfied it, in fulfilling the same, and in submitting himselfe vnto that curse that was ordained for vs.

t Luk. 11. 22.

u 1. Ioh. 1. 8.

x 1. Cor. 15. 4

y Mat. 5. 17. 4.

That late Repentance is good, if it be true Repentance: and how a man may iudge whether his Repentance be vnfained or not.

Sect. V.

Ob-

Obiection.

Late Repentance, is seldom or neuer true Repentance: Alas, hitherto I wallowed in wickednesse all the dayes of my life, and now I cannot sin as in former time, by reason that my liberty is restrained, or that I am not mine owne man. I left not sin before sin left me: I feare least when I die, this my late repentance dieth with me. For it is very iust, that he that contemned God in his life, should be contemned of God in his death. It is the iust iudgement of God on the wicked, that dying, they should forget thē selues, who liuing, did forget God.

Answere.

INdeed your case is no lesse daungerous then common: for the men of this our iron age, do offer the flour of their youth to the diuell, and bring the lame and rotten sacrifice of their old age to God. In a word, when they cannot serue the diuel, they will be content to serue God. These frame a kinde of repentance

vnto themselues, which may iustly be suspected. Yet notwithstanding enter you into your owne heart, and see whether you be truely sorie that you haue misspent your time, whether you hate those sinnes you haue cõmitted with a perfect hatred, for that thereby you haue a *grieued the holy Spirit of God*, and prouoked him to anger, and not so much for feare of his reuenge and wrath to bee powred vpon you. Whether if you were your owne man againe, you would commit the like. Whether you are not willing to bee reconciled to your aduersaries, to make restitution and recompence of such goods as you haue wrongfully gotten and detained. Or, if you bee not able to restore, whether you doe not acknowledge the fault; Whether it doth not greeue and vexe your very soule, to see, and to heare the horrible sins and outragious blasphemies that men commonly commit and belch out against the Maiestie of God, who hath been so louing and so good a Father vnto them: and therefore, whether you will not vse any lawfull meanes to refraine and punish these notorious sinners and Malefactors (whether it bee by confession, iust accusation, or detection, or any other good and godly means) for the glory of God, and the peace of the Church. If you find your self thus affected, the doubt not but that your repentance is vnfained and true, howbeit it be late. *Better late than neuer* the Prouerb is. Cõsider

a Eph. 4. 10.

sider that the promise of remission of sinnes in Christ, is made without any terme of time: and therfore late Repentance may be true Repentance. [b] *If the wicked will returne from al his sins that he hath committed, & keep all my statutes, and do that which is lawfull and right, he shall surely liue, and shal not die.* [c] *All his transgressions that he hath committed, they shal not be mẽtioned vnto him, but in his righteousnes that he hath don, he shal liue.* [d] *Haue I any desire that the wicked should die, saith the Lord God? Or shall he not liue if he returne from his waies?* If Sathan stand before you, & accuse you of your vanities, and lay before you, the daies of your looseneſſe, despaire not. Haue you spent thirty yeeres in vanitie? Nay, haue you spent fortie or threescore, yea threescore and ten, or fourscore? despaire not: Reserue the rest of your daies, yea, if you haue not daies, reserue the rest of your houres, of your halfe houres, of moments, for Iesus Christ, and hee will make much of them: they are [e] *brands taken out of the fire*, & the [f] *remnant which is left.* Though there be no light in your candle, yet if it doth but smoake, Iesus Christ will not put it out; he will not quench the sparkles that are left in your [g] flax. Is your strõg man become a reed, yet Christ wil not breake that, such is his mercie. Oh, haue you a remnant left, euen a little remnant; & is that ready to die? [h] yet *be awake, and strengthen the thinges which remaine, that are*

b Ezc. 18.21
c 22
d 23
e Zach. 3.2.
f Apoc. 3.2.
g Esa. 42.3.
h Apoc. 3.2.

are readie to die, and Christ will saue you. It came no sooner into the i Prodigall Childes heart to go and see his father; he had no sooner directed his k feete towards home, but his father ranne to meete him, embraced him, and receiued him with l great ioy. Euen so doth Christ, we are no redier to leaue and forsake our sinnes, and to sue vnto Christ for mercy, but he is as readie to pardon and forgiue vs, and to grant mercy: m *Come vnto me all ye that are weary and laden, and I will ease you.* Here you may cast anchor, in this port you may rest your selfe: now let the n waues beate, let the windes blow, let Sathan assault you, yet are you harmelesse, your rocke is vnconquerable. o Christ is on your side, what can preuaile against you? not sands, nor rockes, nor stormes, nor tempests, nor windes, nor waues, nor fire, nor water, nor all the powers of Sathan, nor the p gates of hell.

i Luk. 15. 17.

k. 20

l 22

m Mat. 11. 28

n Mat. 7. 25

o Rom. 8. 31.

p Mat. 16. 18

Chap.

Chap. III.

Comforts for such condemned persons, who feare and dread the rigor of the punishment they are enioyned to suffer.

What a man must doe to be eased of the painfull apprehension of death.

Sect. I.

AS God in this life doth punish the transgressions of his seruants with temporall punishments, least they should be[a] cõdemned with the worlde. So now on your part, seeing you haue broken his lawes, and that the Magistrate hath found you out in your sinnes, the Lorde will no longer forbeare the punishment due vnto your desert; which certainly is very necessary for the saluation of your soule, for so much as God turneth all things to the [b] best for them that loue him, although your corrupt iudgement and fraile flesh may peradventure iudge otherwise. Now then learne to be wise, and take counsell what is best to be done. The worst that your sinnes can do vnto

[a] 1. Co. 11. 32

[b] Rom. 8. 28

to you, is to lay vpon you, the iuſt [c] reward of death. The remedie is, of neceſſitie to make a vertue, and to beare that wiſely which you muſt needes abide. If you will haue the heart that ſhall contemne the force of death, prepare your ſelfe, not in your owne wiſedome which you haue found to be fooliſhnes alreadie, for it hath deceiued you, but in the wiſedom of the Lord, that your hope may be ſure. Aboue al things, ſtriue to attaine vnto true repentance, the firſt part whereof muſt bee an [d] humble confeſſion of whatſoeuer thinges your conſcience can vtter, more then is reuealed. Wherefore ſpeake openly the truth, conceale nothing, and ſo ſhall you ſhunne the diuell, who euer is an enemy vnto trueth. [e] *Hee that hides his ſin* (ſaith Salomon) *ſhall not proſper, but he that confeſſeth & forſaketh thē ſhal haue mercy.* If we will find forgiuenes of our ſins, let vs caſt of the cloaks of ſhame, & cōfeſſe before heauen and earth, that wee haue ſinned, and what we haue done. God will once [f] reueale the ſecrets of all hearts; but if wee ſpeake the truth now and ſhrinke not, then ſhall wee reioyce that there is nothing of ours hid. Better ten thouſand times to receiue the reproach of fleſh, and glory of the Lord, than to turne away for one houre, and afterwarde receiue euerlaſting confuſion. Iohn Baptiſt preached to ſuch as [g] confeſſed their ſinnes. When the loſt Son called [h] heauen and earth

to

c Rom. 6. 23.

d 2 Sa. 24. 10 Ioſh. 17. 20.

Acknowledgement of ſinne the firſt part of true repentance.

e Pro. 28. 13.

f Apo. 20. 12.

g Mat. 3. 6.

h Luk. 15. 21.

to witnesse his great iniquitie, then he found hope of pardon. When the good Theefe that was hanged with Christ, had confessed, in the hearing of all the Iewes; [i] We are rightly punished, and receiue things worthy of that wee haue done; then entred he into Paradise. It was the practise of old Adam to [k] hide his sin, but you are borne anew; this was the [l] sinne of Cain, but you are of a better stocke. And therfore if you haue bin partaker of any counsel, disclose the conspiracies of the wicked, vnburden your own conscience, make your heart glad, cast off the burden of your secret sinnes, purge the eyes of your mind, that you may see Christ; let true and vnfained repentance break forth in holy cõfession, shame the Lords enemies, and make the Church of God ieioyce: and loe, your death will be comfortable vnto you; the holy spirit of God stil strengthen you, and hold you vp, you shall not bee dismaide, your [m] temptations shalbe no greater then you shall be able to beare, and to ouercome them, and then you shalbe blessed, then shall the closing of your eyes bee the beginning of your light, and then shall death be your entrance into life. See *lib.2. Cap:2. Sect.2.*

i Luk.23.41.

k Gen.3.8.

l Gen.4.14.

m 1.Cor.10.13.

How

How God ordinarily behaueth himselfe toward the Elect in this life.

Sect. II.

PHisitians are woont to giue bitter potions and sharpe medicines to their curable patients; but vnto him that is vncurable, they giue what potion the patient himselfe affecteth and liketh best; euen so God doth chasten and correct his Elect children, and doth iudge them here, that they be not condemned with the worlde; whereas he letteth the reprobate runne on in his owne lust, whither his fancie will leade him, that his iudgement and condemnation may be the greater. [a] *If his children* (meaning Dauids) *forsake my law, & walke not in my iudgements.* [b] *If they breake my statutes, & keep not my commandements;* [c] *Then will I visit their transgression with the rod, & their iniquitie with strokes.* And againe, [d] *as many as I loue, I rebuke and chasten.* And for the reprobate he saith, [e] *I gaue them vp vnto the hardnes of their hart, & they haue walked in their own counsels,* which is a certaine and infallible token of their condemnation. Wherefore humble your selfe vnder Gods rod, and submit your necke vnder his yoke, knowing that hee dealeth mercifully with you, as a kind and louing Father. Though the assault of death be strong, violent, and bitter, to the triall of your faith,

1. Cor. 11. 32.

a. Psal. 89. 30.

b 31
c 32

d Reuel. 3. 19
Pro. 3. 11.
Heb. 12. 5.

e Psa. 18. 12.

faith, yet call to mind, that Christ hath ouercome death and hell, hee hath broken the strength of this battell, hee hath confounded the captaine of this hoste, and set vp the songs of triumph vnto all beleeuers, that wee may haue the fulnesse of ioy, and say with gladnes; f *O death where is thy sting?* At the first sight, death seemeth terrible, and makes vs quake & shrinke: but when we sift it more narrowly, we shall see it so farre from doing vs hurt, that we shall find it a readie and present conuoy to conduct vs to Christ, with him to remaine for euer. g *We know* (saith the Apostle) *that if our earthly house of this Tabernacle bee destroyed, we haue a building giuen of God, that is an house, not made with hands; but eternall in the heauens*; intimating that no miseries may dismay the godly, that no danger can daunt thē, yea, that present death cannot discourage them: For they know that their habitation is in heauen, that by fayth they are vnited vnto Christ by an indissoluble bond, and that at length (maugre their enemies) they shal be incorporated Cittizens of that heauenly Hierusalem which is aboue; where no vncleane and hatefull thing shall enter. *See libr. 1. cap. 2. sect. 2. & lib. 2. cap. 5. sect. 22.*

f 2. Cor. 15 55.

g 2. Cor. 5. 1.

That

That the continuance of torments should not make vs afraid, or vnwilling to die.

Sect. III.

Obiection.

Alas! the torments which I am enioyned to suffer, are intollerable, I shal die of a lingring death, how shall I bee able to endure it? If I should die quickely, it would not grieue me so much.

Answere.

YOur lingring from Resolution doth aggrauate the greatnesse of your deserued punishment, whereas if you were prepared and resolute, your paines would not seeme halfe so grieuous vnto you: wherfore, for your comfort, and that you may attaine vnto this resolution, I will insist vpon one example, and apply the same vnto you particularly, if you will giue eare and marke it well. Dauid the King [a] sent Ioab to number all the people of Israel and Iudah, *from Dan euen to Beer-sheba*, [b] Ioab would disswade him from his purpose: [c] not-

a 2. Sa. 24. 2.

b 3

c Notwithstanding the kings word preuailed against Ioab, and against the captains of the host, so saith the Text. Wel, the people were d numbred, and God was e therfore offended. Now to you, when you were first tempted to commit such an heinous offence & foule deede as you haue doue; Doubtlesse the spirit would haue disswaded you from your euill intent, and your conscience did pricke you, and shew you the grieuousnesse of the fact, notwithstanding you gaue no eare to Ioab, to the spirit, and to your owne conscience; but wilfully, hauing no regarde of your honestie, and credit, neither weying the anger of God, committed your selfe to the daunger, and perpetrated the fact, wherefore God is iustly offended with you. Then followeth the intent. What was Dauids intent when hee caused the people to be numbred? Surely he meant no harme, but of policie to number thē, f *to know the number of the people*, that he might know his power: Such was the pride of his heart. But what was your intent? The betraying of your country; the destruction of your Prince; The murdering of your Brother; the robbing of your neighbour, or such like; You cannot denie it: So then, if God was iustly angrie with Dauid, how much more might he iustly condemne and vtterly forsake you? your fact being farre more horrible and wicked, then was the offence of Dauid. Now to Dauid a-

c 4
d 9
e 11
f 2.Sa.24.2.

gaine; When g *Ioab deliuered the number and sum of the people vnto the king*, all was well, thought Dauid. But alas, good man it was not long ere God had awakened out of his sleepe, & began to bestir himself. How then fared it with Dauid? thē Dauids heart smote him, saith the text. Thus wee see when sinners promise most ease and rest, most quietnesse and plentie of peace vnto themselues, euen then beginneth the tragedie when it is least looked for. His heart was smitten: Oh in what a case was hee then! his heart aked, his spirite groned, his soule bled, for sorow that he had so grieuously offended the Maiestie of God; his conscience cryed out against him, Who can declare what things he felt within? yet was not his sin so grieuous as yours. But what did he in this agony? did he despaire? No, he hūbled humself before the face of god, & acknowleged his offence, saying, h *I haue sinned exceedingly in that I haue done, Therefore I beseech thee now Lord, take away the trespasse of thy seruant, for I haue done very foolishly*: You heare how he stepped vnto the heauenly throne, humbly confessing his trespasse, & desiring forgiuenes & mercie, & therefore obtained mercie. But I pray you when you had committed the deed, did you not thinke that all was well? that it should neuer haue beene knowne? Ah, but sweete meate must haue sower sauce. Well, when GOD had awakened, when you were taken, what remorse

g 2.Sa.24.9.

When sinners doe crie peace, then begins the warre.

h 2.Sa.24.10

remorse of conscience did you suffer? were you disquieted in spirit, & sory you offended God, as Dauid was? If you were not, you ought to be, the Lord giue you grace to do so. It remaineth then, that you prostrate your selfe before the face of Almighty God, acknowledging your offences, & craue mercy and pardon for the same, by the merits of Christ, & doubtlesse you shall haue mercy, as Dauid had. But how had Dauid mercy? The Lord condemned him not (as he might iustly haue done) neither did he vtterly forsake him, yet he punished him & that most grieuously, with temporall punishment, by an offer that was made. *For* [i] *the word of the Lord* (saith the text) *came vnto the Prophet Gad Dauids seer, saying,* [k] *Go and say vnto Dauid: thus saith the Lord, I wil offer thee three things, chuse thee which of them I shall do vnto thee. So Gad came vnto Dauid and shewed him, and said vnto him, wilt thou that seuen yeares famine shall come vpon thee in thy land, or wilt thou flee three monethes before thine enemies, they following thee, or that there be three dayes pestilence in thy land: Now aduise thee, and see, what answere I shall giue to him that sent mee;* [m] *And Dauid said vnto Gad, I am in a wonderfull strait. Let vs now fall into the hand of the Lord (for his mercies are great) and let me not fal into the hand of man.* Thus we see how Dauid, when hee heard the definitiue sentence of punishment denounced against him, when he

i 2. Sa. 24. 11.
k 12
l 13
m 14

was in a hard ſtraight, did not fret and fume, ſtampe, and ſtare, & crie out againſt the Lords iuſtice, neither did he ſhew any token of impaciencie, but wholly recommended himſelfe vnto the Lord, with a firme faith, and a liuely hope, (n *for his mercies are great*, ſaith he) bleſſed Dauid therfore. Euen ſo, it is not for you to bid the Lord battaile (as it were) by your impaciencie, by your wailings and weepings, by your mutterings and murmurings, or by any other your diſcontentments, but after the example of Dauid, commend your ſelfe into the Lords hands, and truſt in his mercies, *for his mercies are Great*. Now to the puniſhment. (o *So the lord ſent a peſtilence in Iſrael, frō the morning, euen to the time appointed and there died of the people from Dan to Beer-ſheba, ſeuentie thouſand men.* A grieuous certainly and bitter puniſhment, Yet your puniſhment is leſſe, although your offence were greater. Wherfore you are to thanke God, and greatly to praiſe his holy name, for that he hath ſhewed you more and greater mercie, then hee hath ſhewed to his owne ſeruant Dauid.

n 2.Sa.24.14

o 2.Sa.24.15

That God oftentimes dealeth more mercifully with vs, then we do perceiue he doth.

Sect. IIII

Obiection.

Yea, But Dauid himſelfe died not, the plague did not touch him, and therfore me puniſhment is greater, & far more grieuous then was his.

Anſwere.

CErtainly, the puniſhment due vnto your tranſgreſſion & offence, is, or ſhould bee greater then that which was due vnto Dauids, if the Lord in his iuſtice ſhould deale with you; yet haue not you ſo grieuous a puniſhment inioyned you to ſuffer, as Dauid had, the Lord therin dealing more mercifully with you. Touching that you ſay, Dauid him ſelfe died not; true it is indeede, and yet was his puniſhment neuer the leſſe, for ſo much as Dauid was a King; and vnto kings the liues of their Subiects are as precious and deere, as their owne liues, yea, and more too; for the King oftentimes putteth himſelf and his kingdome in danger, in the defence of his ſubiects. Yea, the holy ghoſt ſaith, that [a] *Dauid ſpake vn-* a 2.Sa.24.17

to the Lord (when he saw the Angell, that smote the people.) and said: Behold, I haue sinned, yea, I haue done wickedly: But these poore Sheepe, what haue they done? let thy hand I pray thee, bee against mee, and against my fathers house. Thereby declaring the care that hee had, for the preseruation of his innocent subiects, yeilding himselfe to suffer the punishment due vnto his offence. So then by this example, you see how God punisheth the breakers of his ordinances and lawes in this world, with temporarie punishment, to the[b] end he may find nothing in them worthy of blame or reuenge, in the world to come: wherefore you must not iudge harder of your case, thā you haue cause: you are but one step frō the heauenly Ierusalem, and that is, to die willingly and well: speak forth the secrets of your heart, and giue[c] God glorie, commit your selfe wholly vnto his will whom you haue offended, euen God, and aske forgiuenesse and pardon, through the merites of Iesus Christ our sauiour, and you shall find comfort in your sufferings, and afterward euerlasting happinesse; *d for his mercies are great.*

b 1.Co.11.32

c Iosh.7.19.

d 2.Sa.24.14

CHAP. IIII.

Comforts for perſons wrongfully condemned to Death.

That becauſe we haue deſerued death by our manifold ſins, we ought to die willingly, though otherwiſe wee bee innocently condemned.

Sect. I.

WHoſoeuer ſhall conſider what man is in himſelf, can not iudge otherwiſe, but that, if he indure al the miſeries of this life, and eternall torments in the world to come; hee ſuffereth no more then hee hath deſerued, being as it were the ſworn enemy of god, at vtter defiance with him, euer contradicting & repugning his holy wil: for our ſenſes are ſwords to fight againſt him, our words blowes, & our works wounds; yea, our body, that ſhould be the temple of the holy ghoſt is a ſink of al vncleannes; your ſoul a moſt riotous and rebellious enemie vnto God; our vnderſtanding, quicke to repreſent vnto

vvhat man is in himſelfe.

vnto the will, instruments of sinne; our will a common curtesan, coueting and lusting after euery offer that she likes; our memory, a register of wickednes, for our sinfull thoughts and fantasies to feede vppon: finally what part of our bodie, what power of our soule, whereof God hath giuen vs the vse, but we dayly abuse to his dishonor? warring against him, with his owne weapons, and imploying our life, motion, and being, to the continuall prouoking of him, in whom wee [a] liue, moue, and haue our being? howbeit indeed we doe but throw dust at the sunne, which lighteth in our owne eyes, & kicke against the prick. You must not therfore complain of your rough handling, no not though you were worse dealt with, forsomuch as you haue deserued, not only temporal death of the bodie, but also eternal damnation, both of bodie and soule, by your grieuous sinnes, whereby you haue offended the Maiestie of God, & prouoked him to anger: let vs not say, I am innocēt, I am righteous, I haue not done any thing worthy of death. O let vs not play the Pharisies! [b] *The wages of sinne is death*, if we die, thē haue we but our desert, for we cannot denie but that wee haue sinned. There is no righteousnesse in Man. This was the fooles paradise, into which the [c] Galathians were brought, who sought their perfection in the flesh.

a Act.17.28.

b Rom.6.23

c Galat.3.1.

Take heede then, Paule counteth thee a foole

foole that goeſt this way to worke. This is a ſtonle feather, it belongeth to a better Bird: it is the armes royall of our grand Captaine Ieſus Chriſt, it is the enſigne wherewith he triumphed ouer his enemies. [d] *which of you can rebuke me of ſinne?* Oh let vs not rob Chriſt of his honor: let vs not make gods of our ſelues; for [e] who is good but God? let vs not forget whoſe children we be! O earth, earth, earth, that thou ſhouldeſt thinke ſo well of thy ſelfe! [f] *who can ſay, I haue made my heart cleane, I am cleane frō ſin?* The more we ſeek to cloke our ſins, the more they do appeare. Wherefore, ſo iudge you of this your puniſhment, as of the rod of our heauēly father chaſtiſing your ſins, which you ought to beare patiētly, magnifying the Lords goodnes and mercies towardes you, for that he correcteth you but with a tēporal puniſhmēt, [g] *If we would iudge our ſelues* (ſaith Paul) *we ſhould not be iudged.* [h] *But when we are iudged, we are chaſtned of the Lord, becauſe we ſhould not be condemned of the world.* Yet notwithſtāding, cōcerning this fact which is falſely imputed vnto you, for which alſo yee are innocently adiudged to die; happy are you and bleſſed, and bleſſed ſhalbe your portion, if you ſuffer this your iudgemēt willingly & patiently: [i] *Bleſſed are they which ſuffer perſecutiō for righteouſnes ſake, for theirs is the kingdom of heauē:* he hath ſpokē it that wil neuer chāge. Take it patiently then, for [k] this is acceptable vnto

d Iohn 8.46.

e Mar 10.18. Luk. 18.19.

f Pro. 20.9.

g 1. Cor. 11. 31.

h 32

i Mat. 5.10.

k 1. Pet. 2.20

vnto the Lord: Murmure not, howbeit you be ignorant of the cause of your punishment; knowe that you are punished iustly by this, in that you are iudged by him, whose iudgements can neuer be vniust.

That we must not reuenge our wrongs.

Sect. II.

THough others bee guiltie of this your iudgement, suffering and death, as being the principal Actors, Procurers, or Fauorers of the same; yet you must willingly forgiue them, and in any case beware that you do not breath after Reuengement: a *Vengeance belongeth vnto me, I will recompence, sayth the Lord.* It is Gods office, wee must not intrude our selues, we may not vsurp Gods office. b *The Lord shal iudge his people.* We must not be our owne caruers, we must not reuenge but leaue it vnto God, & to his ministers, whom he hath appointed to execute iudgement and iustice; c *He that seeketh vengeance shal find vengeance of the Lord, and he will surely keepe his sinnes.* d *Forgiue* therefore *thy neighbour the hurt that he hath done to thee, so shall thy sins be forgiuen thee also when thou prayest*, sayth Syrach according

a Heb. 10. 30 Deut. 32. 35. Rom. 12. 19.

b Heb. 10. 30

c Syra. 28. 1.

d 2

cording to that of our Sauiour Chriſt, [e] *If ye forgiue men their treſpaſes, your heauenly Father wil alſo forgiue you.* [f] *But if you do not forgiue men their treſpaſes, no more will your Father forgiue you your treſpaſſes.* So far ſhuld we be frō reuenge, that wee ought to pray for our enemies. Moſes, whē the children of Iſrael had euill intreated him, & murmured againſt him; when they were plagued therefore, hee prayed vnto the Lord, ſaying, [g] *if thou wilt not pardon their ſin, I pray thee race mee out of thy booke which thou haſt written.* Chriſt alſo, when his enemies perſecuted & crucified him, cryed to his father, ſaying, [h] *Father forgiue thē, for they know not what they doe.* Thus did Chriſt, and thus he cōmanded vs to do, [i] *loue your enemies, bleſſe them that curſe you, do good to them that hate you, & pray for them which hurt & perſecute you.* Stephen that holy Martir, whē he was ſtoned to death, [k] *he kneeled down &* (as a faithfull ſeruant of Ieſus Chriſt) *cried with a loud voice, Lord, lay not this ſin to their charge.* Thus you ſee that you muſt not hate them that apprehended & accuſed you, albeit falſly, nor thē that iudged & condemned you, thogh wrongfully, neither yet your executioners: but you muſt loue them, and pray for them: [l] So God commanded, ſo [m] Chriſt preſcribed, ſo [n] Chriſt himſelfe did, ſo did [o] Moſes, ſo did [p] Stephen, ſo did [q] Paule & others. Wherfore ſhould not you follow their precepts & examples? If you be

e Mat.6.14.
f 15
g Exo.32.32.
h Luk.23.34
i Mat. 5.44.
k Acts 7. 60.
l Leu. 19. 18. Deut.22.1.
m Mat. 5.44. Luk.6. 27.
n Luk.23.34.
o Ex.32.32.
p Acts 7. 60.
q 1.Cor.4.18

be a Disciple, you must follow your Master; If you are a seruant, you must obey your Lord: and if you be the child of God, you must doe like Gods childrē, you must follow their steps; not forgetting how dangerous it is to auenge our selues, for [r] *with what measure ye mete, it shall be measured vnto you againe*, as appeareth in the Prophecie of Ezechiel, [f] *Thus saith the Lord God, Because Edom hath done euill, by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged him selfe vpon them:* [t] *Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy Man and Beast out of it, and I will make it desolate, &c.,* [u] *and they shall know my vengeance, &c.* Reade out the whole Chapter.

r Mat. 7. 2.

f Ezc. 25. 12.

t 13

u 14

Comforts taken from the examples of them that haue haue beene innocently adiudged to die.

Sect. III.

Obiection.

Alas, I haue great wrong, and am verie hardly dealt withall; I am falsely accused, violently apprehended, wrongfully imprisoned. and innocently condemned to dy the death. Ah hard & heauy case

Answere.

Answere.

TRue it is: I grant your case is hard and heauy, but yet not so hard, nor so heauy as you take it: You say you haue great wrong, and are very hardly dealt with: admit this, so were all the Prophets & Apostles, and generally all Gods children before you: you are falsely accused, so were [a] Naboth, [b] Daniel and others: you are violently apprehended, so were they also, so was [c] Ioseph before them, and infinite others. You are wrongfully imprisoned, so were they likewise, so was [d] Iohn Baptist: Lastly, you are innocently adiudged to die, so were al these, Naboth, Daniel, Iohn Baptist, & [e] Steuen, yea most of the Prophets and Apostles. Wherefore your case is not so lamētable as you take it, for it is a common thing in the Scriptures, among the children of God, to see the iust oppressed by the vniust, to see [f] *the wicked deuoure the man that is more righteous then he*, & to see the innocent & holy mā put to death by the enemies of God, and of the Crosse of Christ. Now it remaineth that you do like one that hath his house a fire, burning all in a flame, so that it is impossible to be extinguished or quenched; who will throw out and fetch from thence all his treasure and iewels, that so hee may with them build another house. So must you do, let your old ruinous house burne, let it perish, seeing it may not be other-

a 1. Ki. 21. 10.
b Dan. 6. 13.
c Gen. 39. 17.
d Mat. 14. 3.
e Act. 7. 57.
f Hab. 1. 13.

Note.

otherwise, onely thinke and beſtirre your ſelfe how you may ſaue your treaſure and your iewels; I meane your ſoule, by a true & conſtant faith in Ieſus Chriſt our Redeemer, that ſo at the reſurrectiō of the iuſt, you may come vnto a new houſe, that cannot periſh, but remaineth immortall for euer: for then you ſhall haue an incorruptible and a glorious bodie, which ſhall not be ſubiect to griefe, paine, ſorrow, neede, and trouble, but ſhall enioy euerlaſting peace and bleſſedneſſe.

Comforts taken from the example of our Sauiour Chriſts innocent ſuffering: with a briefe declaration of the ſame.

Sect. IIII.

Obiection.

Yet me thinkes I can hardly brooke theſe wrongs, for they are intollerable. Who cā beare ſo many iniuries? So many reproches? Yea the ſhame of the world & death it ſelf, hauing cōmitted nothing worthy theſe iniurious dealings? If I were a malefactor, it would not grieue me to be vſed thus.

Anſwere.

Answere.

YEA then should it most of all grieue you, for you could not haue so much comfort & [a]ioy in your suffrings, hauing deserued the same: whereas now being innocently condemned, you may reioyce in your afflictions, [b]*in asmuch as you are partaker of Christs sufferings.* Looke vpō him & folow his steps. Who was more honorable or mightie then he? who was very *c* God, euen the [d] Son of God, [e] *who being in the forme of God, thought it no robbery to be equal with God.* Who was more innocent thē he? ([f] *He did no sin, neither was there guile found in his mouth*) euen by the cōfessiō of the Iudge himselfe who condemned him, Pilate I meane, who [g] *tooke water and washed his hands before the multitude saying, I am innocēt of the blood of this* IVST MAN: *looke you to it.* His whole life was nothing but a perpetuall suffering, wherein he was [h] wearied, [i] hungred, and [k] thirsted, he was [l] banished, [m] slandered, and [n] persecuted; he was [o] tempted, he [p] fasted and [q] watched, he [r] laboured, [s] preached, and [t] prayed; he [u] sorowed, [x] grieued and [y] sweat water & bloud; yea, he that is [z] holy, harmeless, separate from sinners, & made higher thē the heauens, was [a] betrayed by Iudas, [b] forsaken by his Apostles, *c* apprehended by the Souldiers, without cause *d* exclaimed against, wrongfully [e] accused,

a Gal. 6. 14.
b 1. Pet. 4. 13.
c Mat. 1. 23.
d Psal. 2. 7. Ioh. 3. 16.
e Phil. 2. 6.
f Esay 53. 9. 1. Pet. 2. 22. 1. Ioh. 3. 5.
g Mat. 27. 24.
h Ioh. 4. 6.
i Mat. 21. 18.
k Ioh. 19. 28.
l Ioh. 1. 13.
m Mat. 11. 18
n Mat. 22. 46.
o Luk. 4. 1.
p Mat. 5. 2.
q Mat. 26. 40
r Marke 6. 3.
s Luk. 4. 31.
t Luk. 22. 44.
u Mat. 26. 38
x Mar. 14. 33.
y Luk. 22. 44.
z Heb. 7. 26.
a Mat. 20. 49
b Mat. 14. 50
c Mat. 26. 57
d Mat. 27. 40
e Mat. 26. 60.

cused, and vniustly [f] condemned to die; being haled from [g] seate to seate, as if he had beene some notorious Malefactor, and from [h] Iudge to Iudge, yet suffered he all things [i] patiently. He suffered many [k] taunts and checkes, hee was [l] stripped, [m] buffeted, and [o] spit vpon. He was [p] blindfolded, [q] mocked, and disdainfully [r] crowned with thornes: He was [s] crucified, [t] tormented, and [u] wounded; Hee became [x] accursed of God, [y] sustained his wrath: And at last being the [z] *innocent Lamb of God*, being the [a] Lord and giuer of life, and being the [b] *Iudge of the quick & the dead*, he died a most shamefull death, hauing [d] sentence thereunto, at the hands of a most false Iudge, a painted wall, one that had more respect to the cõmon applause of the malignant, then vnto iustice. What christian heart can thinke much to suffer, being moued by this example of him that suffered so much for his [e] enemies? He hath giuen vs such a [f] president, in suffering for vs, as it must needs seeme little whatsoeuer we suffer for him. There is no greater intisemẽt vnto loue then to preuent the louer; and too hard is that heart, that if it would not request loue, is not content, at the least, to requite it: where was euer any, that either sought so much, or bought so deare, the loue of any creature, as [g] Christ did ours? What hath a man more then riches, honor, and life? All this spent Christ in winning of vs; as for his riches, hee that [h] created

f Mar.27.24.
g Mat.27.19.
h Mat. 26.56
i Mat.27.12.
k 1.Pet.2.23.
l Luk. 23.29.
m Mat.27.28
o Mat.27.30.
p Lu.23.64.
q Luk.23.29.
r Lu.23.29.
s Mat.27.35.
t Mar.27.29.
u Ioh.18.15.
x Gal.3.13.
y Mat.27.46
z 1.Pet.1.19
a Ioh.1.4.
b Act.10.42
c Phil.2.8.
d Mat.27.24.

e Col.1.21.
f 1.Pet.2.21.

It is a hard heart that cannot requite loue with loue.

g Ioh.15.13.
Galat.2.20.
Ephe.5.2.
h Ioh.1.3.

ted all things, was borne, and died naked, concerning his honour, he that [i] *thought it no robberie to be equall with God*, was sorted and executed with theeues; touching his life, hee that is [k] Lord of life, was bereaued thereof, by a most vilde, dispitefull, and shamefull death. Shall the loue of a mortall friend, not onely moue vs, but enforce vs to loue him againe? shall his perilles for vs make vs eagre of perils for him, because therby, both our loue to him is best witnessed, and his loue to vs most confirmed? and shall not this loue of an immortall Louer, who tẽdereth vs more then our selues, and in all respects deserueth to haue his loue counteruailed; shall it not, I say, be able to enflame vs, with desire to suffer with him, & for him to testifie our affection, with continuing the same in the midst of our afflictions whatsoeuer? Let not therefore the crosse aduentures that betide you, dismay you; Let not the crueltie of your enemies, the sharpenesse of your miseries, the cõtinuance of your afflictions, daunt your courage. Follow the example of your grand captaine, who [l] *when he was reuiled, reuiled not again; whẽ he suffred, he threatned not, but committed it to him that iudgeth righteously:* why shuld you cõplain of your bad vsage, seeing your Lord and Master was thus cruelly handled? Is the [m] Disciple aboue his Maister? or the seruant greater then his Lord? If they haue done thus to the [n] *green tree: what*

i Phil. 2. 9.

k Iohn 1. 4.

Note well.

l 1. Pet. 2. 23.

m Mat. 10. 24 Luk. 6. 40. Ioh. 13. 16. Ioh. 15. 10.

n Lu. 23. 31.

shall be done to the drie? If Christ hauing deserued nothing, did suffer so horrible, so bitter, and so grieuous torments, why should we his seruants, who haue so often, by our enormous sinnes, and wicked deedes offended God, and prouoked his wrath against vs, & so often deserued hel; why should we, I say, repine, frown, and grudge to suffer some small punishment, seeing it is the Lords will we should doe so? Yea, why doe we not suffer any temporall affliction willingly, cheerely, and willingly?

CHAP. V.

Comforts, for such as suffer Persecution, or Death, for the testimonie of a good conscience, in matters of Religion or Iustice.

Whereof it commeth that the wicked do persecute the godly.

Sect. 1.

AS the Ship, while it roueth vppon the maine Sea, much like a Castle, or a Common-wealth standing by it selfe, hauing all the sayles hoysed

hoysed vp, swolne with the winde, and the banners displayed; with a verie pompous and magnificent shew, danceth and skippeth vpon the waues, alluring euery passenger to behold & admire her pride: but when she is come to the hauen, the sails being gathered, the bāners taken in, & the ankers cast, she lieth quietly in the rode, the searchers ransack her, & force her to pay custome: thē is she little regarded or set by: euen so fareth it with the children of God, whē they roued in riot, & sailed vpō the swelling surges of worldly vanities, following the tyde of a conscienceles course, ranged at their pleasure without cōtrolment, & had the fauorable gale of authority to waft them forward, and the seemely saile of Honour and Pomp, to make them dance and skippe; then were they admired of the people, and esteemed as excellent personages, honest men, and good fellowes; but now yeelding at length vnto the calling of God, hauing retired themselues into the port of a religious Profession, of a holy & innocent conuersation in the feare of GOD, they are straightly searched and sacked, their sailes gathered, their wind become boistrous, and tempestuous, their glorie disgraced, and themselues exposed to infinite and innumerable calamities, and little or nothing esteemed. The[a] blind-man, so long as he continued in his blindnesse, was neuer molested nor called in question: but so soone as his eies were ope-

The worlde rageth against the children of God, when they forsake it.

a Ioh. 9. 6. 18

ned, then both he and his parents were presently conuented. The [b] lame cripple that was diseased eight and thirtie yeares, had lain long at the Poole Bethesda, and all that while no man rebuked him; but so soone as Christ had [c] cured him, as he did execute his commandement, the Iewes [d] reprehended and rebuked him, for carrying his bed on the Sabboth day. So the diuell seekes to blast our Religion and profession in the bud, before it grow either to flower, or fruit, and therefore doth he continually persecute vs, which notwithstanding is a very good signe, that we are deliuered out of his power, otherwise he would neuer pursue vs so hotly. So then, seeing we are in the right way, let vs runne on, and constantly continue our course vnto the end: They that will take the start of profession, are like wild colts that are frighted with shadowes, seeing they feare tribulation in this world, which indeed is but a shadow, in respect of that in the worlde to come. It is not for him that will be a christian, to regard the slanders & scornings of men, or to abandon his holy profession for their sakes seeing it is but a slender excuse, to alledge the feare of wordes of a subiect, as a iust impedimēt, of not performing our duty to our soueraigne. It were a great folly of the blind, to deride and scorne others, because they see; or for the cripple, to conteme those that are sound of limbs, because they limp not; but much more

b Ioh. 5. 5.

c 8
d 10

The Diuell enuious of our wel doing.

How absurd backsliders be.

Note.

sottish-

sottishnesse were it for a man that seeth, to goe blindfold, or to put out his eies for the blind wretches scoffing; or for the sound man, to halt or maine himselfe for cripples sayings. He that leadeth an holy life, & walketh vprightly in the feare of God, is despised and scorned of him that followeth after vanitie, and treadeth infamous paths: but [e] *hee that dwelleth in heauen shall laugh them to scorn, the Lord shal haue them in derision.* When we giue our names vnto Christ, & become his Disciples, then doe we enter into a rough profession, (like a grape to the vine-presse) that is bound to be at continuall defiance and enmitie with the vanities, pleasures, and praises of this world; and therefore, what can wee looke for at the handes of the worlds friends, but hatred and persecution?

e Psa. 2. 4.

The more the waues and billowes beat against the rocke, the more are they broken & turne into a vaine fome or froath, and yet the rocke neuer the weaker. So let the malice of our Aduersaries rage against vs, our rocke is impregnable; if we cleaue vnto it; hurt themselues they may, but cānot harm vs; the Iewes [f] *their hearts brast for anger, and they gnashed their teeth* at Stephen, and yet was he nothing mooued or terrified at their furious spight: we must make no more account of the obsequies and reproches of our enemies, than this holy Martyr did of the malice and madnesse of the Iewes.

f Act. 7. 54.

That we must patiently suffer persecution and affliction for Religion or Iustice sake, & why?

Sect. II.

COunterfeit gold feareth the touchstone; If wee feare triall, it is because wee are counterfeits, full of incredulitie and vnbeleefe. If we had builded vpon the [a] foundatiō Christ Iesus, [b] *gold, siluer, & precious stones:* we should not be afraid that our works should bee made manifest in the day of the Lord, but being perswaded in our conscience, that we build [c] *with hay, straw, and stubble*, we cannot chuse but be timorous & fearfull to come neere the fire, least there should be any triall made of our workes, or that our faith should melt away in temptation, as waxe against the Sunne, and thereby make it manifest, that it was false and counterfet beleefe. The house that is builded on a Rocke, will not feare the fall of raine and haile, or the blasts of wind, or the beating of the waues: the meadow or field which hath sufficient moisture, will not feare the drought and heat of summer; Neither will the tree that is planted by the water side, feare least his leafe wither: nor we feare the brunt and heate of persecution, if our faith bee strong and liuely, especially considering how profitable and necessarie they are vnto vs. Affliction is not onely the liuerie and cogni-

a 1. Cor. 3. 11
b 12.
c Ibid.

The constant Man neuer feareth the Triall.

Affliction is Christs liuerie.

sance

sanee of Christ, but the very principall & roiall garment which himselfe was clad with in this life. A souldier reioyceth to put on his Captaines harnesse; and a Disciple cannot mislike to be like his Maister: In vaine doth he claime the name of a Christian, that will not imitate Christ. If we be christians, Afflictions must be our coate, and Persecution our liuerie. He is an vndutiful and vngracious child that is ashamed of his Father: he is a malapert seruant that refuseth to weare his masters liuery; and he of all others, a most vngratefull creature, that doth not willingly & ioyfully accept the liuery of God his master. Vriah the Hittite, when Dauid bade him [d] *go into his house*, and wash his feet, and so to take his ease, he like a true Israelite answered, [e] *The Arke, and Israel, and Iudah, dwell in tents, and my Lord Ioab, & the seruants of my Lord abide in the open field: shall I then go into mine house to eat & drink, and lie with my wife? By thy life, and by the life of thy soule, I shall not do this thing.* He thought it an odious thing, to haue better lodging then the Arke of the Lorde, the Captaine of the hoste, and his fellow-souldiers, and therefore hee lay not on a soft bed, but on the ground, [f] *at the doore of the kings pallace*: So our Arke, euen our Captaine Iesus Christ, & our fellow-souldiers the martyrs, lay on the bare ground, and suffred great afflictions and persecutions; and will we look to lie and to fare better then

d 2. Sa. 11. 8.

e 11

f 9

Oh note.

they did? Shall Christ lie in the manger, and we ruffle it out in our pallaces? shal he mourne in sackcloth, and we bathe in pleasure? Shall he, fighting in our defence, be wounded and crucified among theeues? and shall we disport and solace our selues with fond and vaine delightes? Shall he be pierced through with the sworde of Gods iustice for our sinnes, and shall wee bee vnwilling to suffer any thing for our selues? Oh vnnaturall Children that we are! that hauing before our eies the most blodie slaughter of our Sauiour, we being by his bloud like Pelicans yong lings, reuiued, and raised to life from death, will not yet learne the greatnesse of Gods loue, nor consider how greatly we are bound vnto him, & how much we ought to suffer for his sake, that regarded not his own life, to saue vs. See *li. 2. ca. 4. sect. 4.* Whatsoeuer we suffer for him, it is much lesse then he suffered for vs, so that it is impossible for vs euer to come out of his debt. We owe our selues wholly for our first making, and what can we adde more for our redeeming, especially seeing we were not so easily redeemed, as we were made? In our creation Christ gaue vs our selues, in our redemption he gaue vs himselfe, thereby restoring vs to our selues. Therefore thus giuen at the first, and restored againe when we had lost our selues, we owe our selues for our selues; and owe our selues twice. But now what shall we repay vnto our

Note.

Lord

Lord for himſelfe? Though we could repay our ſelues tenne thouſand times, what are we in compariſon of Chriſt the Sonne of GOD? ſo thē, though we had as mady liues to ſpend, as drops of bloud to ſhed, we could not recompence his loue: & how willing thē ſhould we be to ſay with Peter, [g] *Though I ſhould die with thee, I will in no caſe denie thee*? And with [h] Thomas, *Let vs alſo go that we may die with him*. The ſeruant for forty ſhillings wil hazard himſelfe in his maiſters perilles, and fight his quarels; and the dog, an vnreaſonable creature, by the inſtinct of nature, for a bone, or a cruſt of bread, will runne vpon the ſword in his maſters defence, though the daunger be neuer ſo deſperate. And ſhall we be more vnthankfull then an hireling? and more vnnaturall then a bruit beaſt? And that towards him that hath bin ſo bountifull vnto vs?

g Mat. 26.35 mat. 14.31

h Ioh. 11.16.

That it is a bleſſed thing to ſuffer perſecution for Religion or Iuſtice. ſake.

Sect. III.

THE long and continuall experience of Gods Children ſubſcribeth vnto this truth of the holy ſcripturs, [a] *that we muſt through*

a Act. 14. 22

through many afflictions enter into the kingdom of God. This is the lot of the faithful. So the [b] *author and finisher of our faith,* Christ Iesus himself was [c] made perfect. Into this [d] similitude we are likewise predestinat, that we should first [d] die with him, and then raigne with him, for [e] *all that will liue godly in Christ Iesus shall suffer persecution.* Let vs not refuse therefore that condition of life, in which we haue the fellowship of al the Saints of God: but let vs remember, that our master Christ hath straightly charged vs, [f] if we will be his disciples, there is no remedie, we must needs take vp his Crosse daily, and follow him. [g] *Blessed are they* (sayth our sauiour Christ) *which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen:* [h] *Blessed shal ye be when men reuile you, and persecute you, and say all maner of euill against you for my sake falsly.* [i] *Reioyce & be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.* [k] *Blessed are ye when men hate you, & when they separate you, and reuile you, and put out your name as euill, for the son of mans sake* [l] *Reioice ye in that day, and be glad, for behold, your reward is great in heauen.* So saith Christ, who is the truth it selfe, and cannot lie. And so say the Apostles after him. [m] *Blessed is the man that indureth temptation* (that is, affliction or persecution whereby the Lord trieth him) *for when he is tried, he shall receiue the crowne of life,*

b Heb. 12. 2.
c Mat. 5. 48.
d Rom. 8. 29.
d 2. Tim. 2. 12
e 2. Ti. 3. 12.
f Luk. 9 23. Mar. 8. 34.
g Mat. 5. 10.
h 11
i 12
k Luk. 6. 22.
l 23.
m Iam. 1. 12.

which

which the Lord hath promised to thē that loue him. [n]*Behold, we count them blessed which endure.* [o]*Blessed are ye if ye suffer for righteousnesse sake.* [p]*If ye be railed vpon for the name of Christ, blessed are ye, for the Spirit of God resteth vpon you.* Wherfore, if it be a blessed thing to suffer persecution, for the name of Christ, and for righteousnes sake, as no doubt it is, & that a great blessing, yea, the greatest of all, to wit, euerlasting vnspeakable ioy and felicitie in the kingdome of heauen; where we shall see God euen face to face in his glorie: why thē should you faint vnder the crosse which God hath layd on you? Why doe ye not rather reioyce (as the Apostles did) for that you are [q]*counted worthy to suffer for Christs sake?* You are brought into the stage of martyrdome, to fight for the crown of eternall life. Fight manfully for the crowne of saluation, take courage and patience; it is better to die a thousand deaths, than to be separated from the Lord; if you [r] confesse Christ boldly before men in earth, Christ will confes you before his Father which is in heauen; where Christ shall say vnto you, as the man said vnto his good and faithfull seruant. [s]*Thou hast been good and faithfull in little, I will make thee ruler ouer much. Enter into thy Maisters ioy.*

n Iam. 5. 11.
o 1. Pet. 3. 14.
p 1. Pet. 4. 14
q Act. 5. 41.
r Mat. 7. 32.
s Mat. 25. 21.

Of

Of the benefits that the Crosse or affliction bringeth vnto vs.

Sect. IIII.

WHerefore should wee bee dismaid? and why should we feare the brunt of Persecution, or the weight of the Crosse; seeing wee are so many wayes comforted and eased by the same? There is [b]no way, nor path vnto life, but by the Crosse. Oh how glorious is that Crosse, which bringeth the bearer of it to so glorious an end! The Crosse doth make for the [b] good and saluation of the Elect: It maketh vs happie and [c]blessed. And what greater happines can there bee, than to bee at conformitie with Christ, which the Crosse [d] doth worke in vs. The Crosse bringeth [e] patience, it[f] trieth our faith, it[g] confirmeth our hope, it causeth vs [h] to acknowledge our sinnes, and to flie vnto God for help and comfort. It maketh vs to feele and to know our owne imperfections, frailtie, and misery, and therby the necessitie of Gods help, protection, and succour to supply our wants. The Crosse, to Gods children, is a most sure [i] testimonie of the loue of God: and he that beares the Crosse, shall haue[k] ioy and comfort at the last; yea he that patiently endureth the crosse, shal receiue [l] *the crowne which the Lord hath*

a Act. 14. 22. Galat. 6. 14. Luk. 24. 26.
b Rom. 8. 28 Psa. 119. 71. Reu. 3. 10.
c Ma. 5. 10. 11. Iam. 5. 11 1. Pet. 3, 14. 1. Pet. 4. 14.
d 1. Pet. 4. 13
e Rom. 5 3. Iam. 1. 2, 3.
f 1. Pet. 1. 7.
g Rom. 5. 4.
h Num. 21. 7 Nehem. 9. 27 Psa. 119 71. Esay 26. 16. Hosea 6. 1.
i Pr. 3. 11. 12. Heb. 12. 6. 1. Pe. 2. 19. 20
k Luk. 6. 21. Mat. 5. 4.
l Iam. 1. 12. 2. Tim. 2. 11. Mat. 5. 12. Reuel. 2. 10.

hath promiſed to them that loue him, for vpon him the[m] ſpirit of God reſteth. He that beareth the Croſſe, [n] ſhal not be condemned with the world. By the Croſſe wee [o] learne what obedience wee owe vnto God. The Croſſe doth beget in vs, [p] hatred & cõtempt of the vanities of this preſent life: It [q] inuiteth and ſtirreth vs vp to the meditation of the life to come: It maketh vs to know our enemies, and to perceiue the peſtilent venome of Sathans malice, againſt our good and happie ſtate: It cauſeth vs to looke better to our paths, and to [r] amend our liues. The Croſſe is the [ſ] furnace, in which God fineth and purifieth his gold: It is the mould, into which God caſteth his children, to frame them, and to make them like the [t] Image of his Sonne Ieſus Chriſt. The Croſſe is the ſuite and liuerie that Gods children are clothed withall, in this vale of wo and miſerie. And laſtly, the croſſe is the earneſt and beginning of all conſolation and glory. How is it then, that we feare and flie from the croſſe, that is ſo many wayes profitable vnto vs? Let vs be conſtant and firme, and feare not the blaſts of perſecution, nor the ſtormes of affliction; Let vs be like vnto that [u] wiſe man, that builded his houſe vpon the rocke, which the [x] raine and wind could not beate downe, becauſe the foundation thereof was layde ſure vpon a rocke. Let not the winds of Trial blow downe our building and faith in Chriſt Ieſus, that

m 1. Pet. 4. 14
n 1. co. 11. 32
o Pſa. 119. 67
p Pſa. 119. 71
q Act. 14. 22.
r Eſay. 26. 9.
ſ Zach. 13. 9.
t Rom. 8. 29.
u Mat. 7. 24.
x 25

that firme [y] foundation & sure [z] corner-stone; neither shal it (be ye sure of that) if we haue builded well and rightly as we should.

y 1.Cor.3.11
z Mat.21.40

That our afflictions are foreseene and appointed by God; and therefore to be taken in good part.

Sect. V.

IF you would consider three things, you would not maruell so much at your crosse and persecution: First, *what you be*, nor counterfeits, not hipocrites, not worldlings, not the children of satan, but Gods Elect, a chosen generation, and the children of the most high. Secondly, *where you be*: Not in heauen, but vpon earth, not at home, but in a strange cuntry. Thirdly, *Amongst whom you are*. Euen in the midst among your enemies, as [a] *sheepe amõg the wolues*, being assaulted on euery side, on [b] the right hand, and on the left. And now, is it maruel, that Gods childrẽ, being in a strange cuntry, & amongst their enemies, shal be persecuted? No surely, it is not: neither doth this your affliction com by hap hazard (as they say) but by the good prouidence of God, as Christ and his Apostles by the same spirit foretold, saying [c] *Beware of men* (saith Christ *(for they wil deliuer you vp to the counsels, & wil scourge you in their*

1

2

3

a Mat. 10.16
Luk. 10.3.
b 2.Cor.6.7.

c Mat.10.17

their sinagogues. [d] And ye shalbe brought to Gouernors and Kings for my sake, in witnes to thē, and to the Gētiles. [e] And the brother shal betray the brother to death, and the father the son, and the children shall rise agninst thier parents, and shall cause them to die. [f] And ye shall be hated of all mē for my name, but he that endureth to the end, he shall be saued. [g] If any man will follow me let him forsake himself, & take vp his crosse and follow me. [h] For whosoeuer wil saue his life, shall loose it, and whosocuer shal loose his life for my sake shal find it. [i] Ye shal weep & lament, but the world shal reioice, but your sorrow shall bee turned to ioy. It were infinite to cite all places of holy scripture which might be alledged for confirmation hereof. I will alledge one place more out of the Reuelatiō, which is this [k] Fear none of these things which thou shalt suffer, behold, it shal come to passe, that the diuel shal cast some of you into prison, that ye may be tried, and ye shal haue tribulatiō ten daies, be thou faithful vnto the death, and I will giue thee the crowne of life. Here [l] the Author & finisher of our Faith Christ Iesus, euē [m] he that is first & last, which was dead, and is aliue, exhorteth, & stirreth vp his souldiers to be of good courage, & to prepare themselues vnto the spirituall battell. For he saith, *Feare not*, not only by perswasions (as earthly captains do) but by giuing strēgth; so that, let al the diuels in hel come, whē he saith, *Feare not*, we are safe enough. [n] *If God bee on our*

d 18
e 21.
f 22
g Ma. 16. 24.
h 25
i Ioh. 16. 20
k Reue. 2. 10
l Heb. 12. 2.
m Reu. 2. 8.
n Rom. 8. 31.

The Diuell is the principall author of persecution.

our side, who can be against vs? what an excellēt consolation is this, euē to forewarn vs of dangers to come, and to bid vs shake off all feare? *The diuel shall cast some of you into prison,* saith he, thereby shewing who is the principall author and factor of persecution; *the diuel,* to the ond we may know, that we haue not to deale with [o] flesh and bloud, but with the Prince of Darknesse, wherefore our weapons must bee spiritual, & not carnall; for although the magistrates do seeme to do it, yet are they but the diuels instruments: He sets them a work, he inflameth their hearts, he is the bellows to blow vp their wrath against the poore members of Christ; and therefore seeing we combate with such a captain, we must take the [p] *shield of faith,* and the [q] *sword of Gods spirit,* or els we cannot fight long without some grieuous wound. But doth the Lord giue vs vp altogither into the hāds & power of the diuel for our ouerthrow & destruction? No; *That ye may be tried* (saith he.) Oh sweet comfort! We must suffer affliction, not for any harme to vs, but for our great good and singular commodity. [r] *My brethren, count it exceeding ioy, when ye fall into diuerse temptations,* saith Iames. *Why so?* a man might say. Peter answereth, [s] *that the triall of your faith, being much more precious then gold that perisheth (though it be tried with fire) might be found vnto your prayse, and honour, and glory, at the appearing of Iesus Christ.* So then

Persecuting Priests and Magistrates are the Diuels instrumēts.

o Eph. 6. 12.

p Eph. 6. 16.

q 17

Persecution is but a triall.

r Iames 1. 2.

s 1. Pet. 1. 7.

then we must bee cast into the fornace of afflictions, to haue the drosse & mixture burnt out, to be fined, and to be made more pure, cleare, and bright. Is not this a good comfort! Who will not reioyce in that which is for his great good? yet howbeit, we see, and feele by experience, that afflictions do vs good, our fraile nature will hardly endure them [t] long, we waxe soone wearie, and are ready to faint, if we thinke them like to continue long. How long then shall we abide in the fiery furnace of afflictions? must we remaine there a thousand or a hundred yeares? euen this time, beeing compared with eternitie, seemeth but a moment, and indeed is but verie short. But must we continue there so long? No; we shall be afflicted for the space of tenne, not yeares, nor moneths, nor weekes, but dayes, *You shal haue tribulation ten dayes* (saith the Lord,) Sweeter and sweeter! For ten dayes (saith he) thereby denotating some short continuance of time. Oh good God! wilt thou that the wicked bee punished in hell fire for euer and euer, and that not for triall, but for torments; and that thy children suffer, not to tormēt them, but to try them; not in hell, but in this worlde; not the paines of hell, but a little affliction, for such a short time; no longer then tenne dayes? [u] *Blessed be the name of the Lord.* Oh, how much are we beholden vnto thy gracious and mercifull goodnes therefore! The Lord make vs thankfull

VVhat effect Persecution worketh in the godly.

t Heb. 12. 11.

Persecution doth neuer continue long.

u Iob. 1. 21.

full for these comforts. Now seeing the time of our triall is so short, what followeth? shall we be restored againe to our former estate, libertie, and health of bodie? No, What then? The Lord saith, *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Sweetest of all, x *what is man* (Lord) *that thou art mindfull of him, and the sonne of man, that thou visitest him?* Shall we be crowned kings, to raigne with Christ for euer after such triall? O blessed shall that triall be, whose end is such a blessing! yet note, that this promise is not absolute, but dependeth vpon a condition. *If thou continue faithfull vnto the death.* If we fight valiantly vnder Christs bāner for a while, and then faint, and be ouercome, what shall it profit vs? If we put our hand to the plough & looke backe, what shall it auaile vs? Such a one is y *not fit for the kingdom of heauen.* But if we will be conquerors, we must persеuer vnto the death. We must continue still. z *He that continueth vnto the end, he shalbe saued,* saith Christ. If we yeeld vnto the enemie, if we stoupe to sinne, if we consent to the worlde, and giue place to the diuell, we are not worthie to be crowned with *the crowne of life.*

x Psa. 8.4.

In the time of persecution we must be constant, if we wil be crowned.

y Lu. 9. vlt.

z Mat. 24.

That

That we ought not to be dismaied at persecutions, forsomuch as our cause is good.

Sect. VI.

The goodneſse of our cause ought to assure vs of the victorie.

THe equitie of the quarrel honoureth the combate, and the goodnes of our cause, assureth vs of finall victorie. A circumspect and wise Ship-master, when he goeth to the sea, and launcheth out from the shore, laying aside the remembraunce of his wife and children, of his house and familie, employeth body and minde, strength and wit, onely to the due performance of his office, in resisting the stormes, in auoyding the daungers, and in directing his Shippe to the intended hauen: when we are lanched out of the port of earthly prosperitie, wee must set aside all worldly care, and display the saile of our soules vpon the mast of the crosse and afflictions; we must betake vs to the tackling of constant professiō of the Gospell of Christ, and keepe our hand vpon the sterne of godly & religious conuersation; and being separated from the world, we must lift vp our eyes to heauen, and direct our course by the motions of the Starres and Planets, I meane by the examples of Christ, & other the children of God: so hauing Christ for our Pilot, and the inspirations of the holy ghost for our gale, we may safely sail through

the stormes of persecution, passe the rockes of alluring occasions, auoyde the shipwrake of a good conscience, ouercome the surges of worldly pleasure; & finally arriue at the hauen of life, & port of perfect felicitie. Our enemies are mightie, their force verie great, their vantage not vnknowne, their malice experienced, their torments to flesh and bloud intollerable; yet our Captaine hath alwayes conquered, our cause was euer aduaunced, and our predecessours with the losse of their liues confounded their aduersaries. Wherefore should we haue lesse hope of victorie, than they had? We gather our flowers of thornes, and of briars we reape our fruite; If the staulke wound, the flower healeth; if the reaping be troublesome, the fruite will be the more delightsome. We must not think that the sea is not deep because the shores be shallow, nor deny heauen to be cleare, because it is sometimes ouercast with clowdes, nor the earth to be fertill, because in some places it is vnfruitfull: So we must not thinke that the harueſt of a good conscience is lost, though it be interrupted with some sorrowfull showers We are Christians, a chosen generation; we fight against the worlde and Prince of darknesse, a strong aduersarie; our quarell is the defence of Christes Gospell, an honourable cause; our captaine is Christ Iesus, a victorious Champion; our banner is the Crosse, a heauie burden; our armour is patience

The might and malice of our enemies ought not to daunt our courage.

Note.

ence, an vnconquerable shield; our battaile persecution, a sharpe skirmish; our victorie death, a bitter potation; and our triumph martyrdome, a comfortable affliction.

That their estate is verie dangerous that neuer suffer affliction.

Sect. VII.

AS it is a blessed thing to suffer persecution or affliction (as is[a] before declared) and a sure token and signe of Gods fauour and loue, according to that, [b]*Whom the Lord loueth, he chasteneth*: So is it a most ruefull scourge of God, & a token of a reprobate soule, to bee suffered to enioy continually all sorts of delights, and to haue no crosse to trauerse our comforts, according to that saying, No greater temptation, thã neuer to be tempted. [c] *I will lay my vineyard waste, it shall not be cut nor digged*, and so shall it waxe wild, fruitlesse, and full of weedes. The Oxen that are designed to the slaughter, are suffered to run and range at their will in pleasant pastures; but those that are appointed to liue, are sent to the plough, yoked, and dayly tyred: Euen so are the wicked giuen vp to their owne hearts desires, and permitted to walke in their

a Sect. 3.

b Heb. 12. 6

c Esay 5. 6.

d Psa.81.12. own counsails. [d] *They are not in trouble as other men, neither are they plagued with other men,*

c Psa.73.5 f 6 Therefore: [e] *Pride is as a chaine vnto them, and Cruelty couereth them as a garment:* [f] *Their eies stand out for fatnes:* [g] *They haue more than hart can wish.* But the faithfull are loaden with labour, wearied with watchings, being dayly afflicted, and persecuted. The theeues liue in delights, and of other mens spoile; they wallow in wealth and pleasure, till they be broght before the Iudge: so doe the wicked, till the time of their account come: but then shal they be throwne into flouds of fire: for there shall come a iudgement that shal make the wicked to wither, and the faithfull to flourish. Better it is to bee chasticed with Gods children, than to bee spared and pampered with the vassailes of Sathan; better to be cut and pruned with the fruitfull Vines, than to bee layd wast with that which is wilde, and in the end, to bee quite cutte downe, to make fewell for the fire. Then are sinners most miserable, when they are left in their sinnes, without correction. The Oake is of a stately growth, full of faire leaues, casting a pleasant shadowe, yet the fruit thereof serueth but for swine. The Temples of the Egyptians are verie stately & sumptuous buildings, garnished with varietie of marbles, pleasant portraitures, and curious workes, and all the roomes adorned and decked with gorgeous furniture, and great maiestie;

When sinners be most miserable.

stie: But if a man goe into their secret chappels, and view the God for whose honour all this is vsed, he shall finde some vgly Viper or Crocodile, or some other venomous Serpent: So is it with the men of this world; their houses are costly and glorious; their garments and attyres faire and precious; their bodies personable and comely: but enter into their inmost roome, and consider what is harbored therein, and you shal find within all this pomp and brauerie, a monstrous vgly creature, a sinfull soule in the state of damnation, drowned in securitie, and in all vice and wickednes. The fish will merily floate, & turne to and fro, and leape at the baite, and reioyce if he catch it; then will the fisher pull his line, and the hooke will fasten in the fishes guils, so that the poore fish is taken, [h] *So are the children of men snared in the euill time, when it falleth vpon them sodainly:* then for liberty shal they reap restraint, & for their dainty bits, eternal torments. Wherfore God chasteneth his children in this life: and if they cannot bee wonne with easier remedies, when he seeth them runne astray, he holdeth the backe with the hard bit of aduersitie, and hedgeth them in with the thornes of tribulation. The vanities of this world cast vs into such delightsome frenzie, and lull vs so dangerously asleepe, that many in a frantike fit of licentiousnesse, runne headlong into perdition, & while they reioyce, they raue; and many,

All is not gould that glistereth.

h Eccl. 9.12.

ny, in a careleſſe and ſecure kinde of life, ſleepe themſelues to death; like wounded wretches ſleeping in their graues; and therefore God ſcourgeth his children with the rod of tribulation, to temper and ſtay the raging moodes of the frantike, and to rowze the dead ſleepers out of their lethargie. See *lib. 1. cap. 5. Sect. 2.*

That whoſoeuer will be aſhamed of Chriſt, Chriſt will be aſhamed of him.

Sect. VIII.

How Chriſt declared his loue towards vs:

SVch was the exceſſiue loue of Chriſt, thirſting for the ſaluation of mankind, that he hath ſhewed vs his feete nailed, to attend our comming; his ſide open, to giue vs enterance; his armes ſtretched out, readie to embrace vs; his head enclined, to affoord vs the kiſſe of peace; his eies ſhut to all our offences; his eares vnſtopped, to heare our petitions; his hands open to inrich vs with gifts; and a multitude of bleeding wounds, euen while he was wraſtling with the wrath of God, and ſorrows of hel, to ſhew how intirely he loued, and how dearely he bought vs. But many like the ſtiffe-necked Iews, nothing moued with this his exceſſiue loue, contemne all his inuiting, being not only dul and deafe at his calling, but with ſauage & barbarous crueltie with their ſpeares of

of sin, they wound &[a] crucify againe to themselues the son of god, as much as in them lieth. Many are ashamed to confes christ & his gospel in the presence of his enemies, before them that haue authority & beare the sway in this world, litle regarding, or rather cõtemning the threatnings of Christ:[b] *whosoeuer shal cõfes me before men, him wil I confes also before my Father which is in heauẽ,*[c] *But whosoeuer shal deny me before men, him wil I also deny before my father which is in heauẽ:* & that of the Apostles [d] *If we deny him, he wil deny vs.* O let vs cõsider this, & be not afraid to confesse Christ boldly; though it be with the danger of our liberty, or life it self. For Christ wil render vengeance to them that hated his Gospel, they shall know whose word & truth it was, which they haue so dispitefully reproched & denied:[e] *Vpõ the wicked shal he raine snares, fire and brimstone, and stormie tempest, this is the portion of their cup.* But you that cã find in your harts to suffer persecution for the testifying of Christ and his truth; it is a[f] *sure tokẽ of the righteous iudgemẽt of God, that you may be counted worthy of the kingdõ of God, for the which ye also suffer.*[g] *For it is a righteous thing with god to recõpence tribulation to thẽ that troble you*[h] *& to you which are troubled, rest with vs, when the Lord Iesus shal shew himselfe from heauen with his mighty Angels:*[i] *In flaming fire rendring vengeance to them that do not know God, and which obey not vnto*

a Heb.6.6.

b.Mat.7.32.

c 33 Mar.8.18. Luk 9.26. Luk.12.8.

d 2.Tim.2. 12.

e Psa.11.6.

f 2.Thes.1.5.

g 6

h 7

i 8

k 9 *vnto the Gospel of our Lord Iesus Christ,* [k]*which shalbe punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.* Heauen is like vnto a [l] *citty builded and set vpon a broad field, ful of all good things.* [m] *The entrance thereof is narrow, and in a dangerous place to fall, & there is fire at the right hand, and a deep water at the left.* [n] *And there is but one path betwixt thē, euen betwixt the fire and the water, so that there could but one man go there.* [o] *If this citty were giuen vnto a man for an inheritāce, if he neuer went through the rill before it, how could he receiue his inheritance?* Wherfore seeing the way is [p] *narrow & strait,* that is, full of troubles & affliction, that leadeth into heauen, that most ioyfull & pleasant Citie of euerlasting life: let vs not stagger, or looke backe, but goe forwardes, through thicke and thinne, yea, euen through death it selfe; for it is he that leadeth vs to our iourneys end, it is Death that brings vs to the gate of euerlasting life. Let vs not be afraid then to die: blessed is that death that leadeth to so ioyfull a end.

l 2. Esdr. 7.6.

m 7

n 8

o 9

p Matth. 7.14

That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the truth.

Sect. IX.

Ob-

Obiection.

Alas! am I ſo fooliſh as to forgoe ſo many goodly manors, ſuch faire liuings, ſuch coſtly treaſures, vpon a conceit onely, or an opinion touching Religion! How can I away with the loſſe of theſe pleaſures which I may enioy for a long time, euen at my hearts eaſe? What? Shall I caſt my ſelfe wilfully away? I obtained of late an honourable Office, and enioyed the ſame for a ſhort time: Hitherto I haue got litle or nothing by it; now the profit commeth in, and ſhall I leaue that ſo ſoone which I haue gotten ſo hardly? Oh precious iewell, and rich pearles! haue I enioyed you but for ſuch a ſhort time, & now muſt I leaue you, and know not who ſhal poſſeſſe you! No, no, I cannot doe it, I may not, I meane not.

Anſwere.

SAtan ſuggeſteth theſe worldly toyes into your mind, to the end you ſhould conſent vnto him (who enuyeth your happie eſtate,

ſtate, and would faine haue you wrapped in the ſame condemnation with himſelfe) and fall down and worſhip, not the Lord, but the[a] dragon, the old ſerpent, the diuel, that great[b] beaſt and his image; & ſo commit fornication with the[c] whore of Babilō, together with the kings of the earth, with the[d] Locuſts and other falſe prophets, that you ſhould reioyce and be pleaſant with her, and be drunken with the wine of her fornication. Shall worldly[e] *vanity* cauſe you to forgoe your euerlaſting habitation? [f] *what ſhall it profit a man though he ſhould win the whole world, and looſe his ſoule?* Remember that[g] *this world paſſeth away, & the luſt therof:* and that[h] *to take pleaſure in pleaſant thinges is vanitie.* In the Ocean ſea, of foure ſhips, not one doth miſcary; and in the ſea of this world of many foures not one is ſaued: this world is the[i] kingdome of Satan, what ſeruant of God can haue any pleſure and delight to liue in Satans kingdome? It is a place of baniſhment; can any be ſo vnnaturall and ſo ſenceles, as not willingly to forſake baniſhment? Is it better to hang alwaies in hazard, than once to fall for felicitie? Wee are promiſed that here we ſhall be perſecuted and[k] hated of the world; that wee ſhall[l] weepe and liue in[m] ſorrow, that we ſhall be deſpiſed, contemned, and ſcorned, that we ſhall be vexed in body and ſoule: But in the next life, we are aſſured that our reward is great, our ioy without ſorrow, & our comfort

a Reu.12.3.
b Reu.13.1.
c Reu.17.3.
d Reu.9.3.
e Eccleſ.1.2.
f Mat.8.36.
g 1. Ioh.2.17
h Eccl.2.1.
i Ioh. 14.30. Ioh.16.11.
k Mat.10.22 l Ioh. 16.20. m 33

comfort without Croſſe: but if we ſowe in ſinne, what can we looke to reape but miſery? If vanities will be our trafficke, griefe will be our gaine; if wee will haue our life to be delectable, our deceaſe will be damnable: whereas on the contrarie ſide, the children of God ſow in teares, and therefore ſhall they reape in ioy; in earth they haue paine, and in heauen payment; their life is miſerable, and their * death precious in the ſight of the Lord. They looke on the world, and ſee it like a ſea, where many truſting to the waues, are drowned, ſome are beaten with the billowes againſt the ſtony rocke; others laboring to attain to the ſhores ſome by the helpe of a ſeely planke, ſome by ſome fragment of a broken ſhip, many forced to ſaue themſelues by their onely handes; and many ouercome with the ſurges, haue yeelded vp the ghoſt; and a multitude of dead carkaſſes left to the waters rage: Amongſt others, they ſee theſelues tired out, not with the ſmalleſt ſtormes, and their holde to be very fickle: and therefore what greater comfort can there befal them, then to be quickly landed in a ſafe port, where beholding vnder them the perils eſcaped, they may the more reioice at their attained ſecurity? They looke on the poore, and their life is led in ſuch agony, contempt, and needines, that it maketh euery one to loathe it.

Note.

* Pſal. 116. 15.

They behold the rich, their felicity is folly, and

ſtate, and would faine haue you wrapped in the ſame condemnation with himſelfe) and fall down and worſhip, not the Lord, but the [a] dragon, the old ſerpent, the diuel, that great [b] beaſt and his image; & ſo commit fornication with the [c] whore of Babilō, together with the kings of the earth, with the [d] Locuſts and other falſe prophets, that you ſhould reioyce and be pleaſant with her, and be drunken with the wine of her fornication. Shall worldly [e] *vanity* cauſe you to forgoe your euerlaſting habitation? [f] *what ſhall it profit a man though he ſhuld win the whole world, and looſe his ſoule?* Remember that [g] *this world paſſeth away, & the luſt therof:* and that [h] *to take pleaſure in pleaſant thinges is vanitie.* In the Ocean ſea, of foure ſhips, not one doth miſcary; and in the ſea of this world of many foures not one is ſaued: this world is the [i] kingdome of Satan, what ſeruant of God can haue any pleſure and delight to liue in Satans kingdome? It is a place of baniſhment; can any be ſo vnnaturall and ſo ſenceles, as not willingly to forſake baniſhment? Is it better to hang alwaies in hazard, than once to fall for felicitie? Wee are promiſed that here we ſhall be perſecuted and [k] hated of the world; that wee ſhall [l] weepe and liue in [m] ſorrow, that we ſhall be deſpiſed, contemned, and ſcorned, that we ſhall be vexed in body and ſoule: But in the next life, we are aſſured that our reward is great, our ioy without ſorrow, & our comfort

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h Eccl.2.1.
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k Mat.10.22
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m 33

comfort without Crosse: but if we sowe in sinne, what can we looke to reape but misery? If vanities will be our traffick, griefe will be our gaine; if wee will haue our life to be delectable, our decease will be damnable: whereas on the contrarie side, the children of God sow in teares, and therefore shall they reape in ioy; in earth they haue paine, and in heauen payment; their life is miserable, and their [a] death precious in the sight of the Lord. They looke on the world, and see it like a sea, where many trusting to the waues, are drowned, some are beaten with the billowes against the stony rocke; others laboring to attain to the shores some by the helpe of a seely planke, some by some fragment of a broken ship, many forced to saue themselues by their onely handes; and many ouercome with the surges, haue yeelded vp the ghost; and a multitude of dead carkasses left to the waters rage: Amongst others, they see themselues tired out, not with the smallest stormes, and their holde to be very sickle: and therefore what greater comfort can there befal them, then to be quickly landed in a safe port, where beholding vnder them the perils escaped, they may the more reioice at their attained security? They looke on the poore, and their life is led in such agony, contempt, and needines, that it maketh euery one to loathe it.

Note.

[a] Psal. 116. 15.

They behold the rich, their felicity is folly, and

and their ioy vanitie. They consider the Potentates of the worlde, and they are poore in their riches, abiect in their honours, and discontented in their delights; and therefore they hasten to their repose, and swiftly runne ouer the cares of this life. Againe, you must vnderstand, that God bestowed your riches, dignitie, and office (which you imagine to be such a precious thing) yea and your life also, vpon you, as loue-tokens, to giue you a taste of his Loue towards you, and to winne your loue towards him againe. Now doth God try your loue, whether you set more by his tokens, or by himselfe. If for your tokens, that is, your liuings, dignities, and lifes sake, you will forsake the Lord, and follow the world and Sathan; then will God cast you off, and giue you your inheritance with Sathan, among the children of vnbeliefe. For what is your loue but a whoorish loue? whereas on the contrary side, if you go on manfully, and feare not to confesse Christ, (which is not a vaine conceyt or opinion touching Religion; but a ful and assured perswasion of the truth of Christs Gospel, that he is the Sonne of God, who came to saue sinners) then for these earthly and corruptible drosse, you shall receyue heauenly and vncorruptible treasures. For gold you shal haue glorie, for earthly mannors, heauenly mansions, for siluer that perisheth, solace without end; for rustie riches, royall robes, mirth without mea-

VVherfore God bestoweth temporall blessings vpon vs.

measure, pleasure without paine, and endlesse ioy, which shall neuer be taken from you. See *lib. 1. cap. 4. Sect. 3. 4. & 5.*

Conscience in Religion must not be dissembled.

Sect. X.

Obiection.

I will keep my Conscience, Faith, and Religion close vnto my self; I will inwardly and priuatly worship God in spirite and truth: And outwardly I will bee no open medler, nor transgressour of common order: so shall I be suffered to liue peaceably: At least, I will doe so for a while, vntill these stormes of persecution cease and be ouerpast: Now the way is foule, I cannot trauel: These stormes shall haue an end, Weeping may abide at euening, but ioy commeth in the morning; *and then I will shew my selfe, and be zealous and forward in my profession.* Psal. 30. 5.

Answere

Answere.

Conſcience in religion not to be diſſembled.

O Abhominable deuiſe! o palpable blindneſſe! You are called in queſtion for your conſcience to render a [a] reaſon of your faith, and to confeſſe Chriſt; and how can you bee a keeper and an obſeruer of the common order? Peraduenture you will ſay, I will denie Chriſt with my tong, and confeſſe him with my heart: But that will not ſerue the turne. If [b] Shadrach, Meſhac, and Abednego had done ſo, and followed your wicked deuiſe, Nabuchad-nezzar had not [c] confeſſed the power of God. A man muſt not halt [d] between God and Baal; for God abhorreth two men in one, Chriſt wil not part the ſpoyle with his mortall enemie the diuell, either he will haue all, or looſe all. He will not permit you to ſerue the diuell with your body, and he ſtand contented with your hart and ſoule: but he will be glorified both in your bodies, and in your ſoules. Our bodies [e] *are for the Lord*, and we muſt [f] loue him with al our heart, with all our ſoule, and with all our mind. GOD created not onely the ſoule of man, but alſo the body, and requireth the ſeruice and obedience of both: He will not onely looke vpon the ſoule, but will alſo behold the qualities and the actions of the body. He made all, hee hath bought all, he hath dearly payde for all; and

a 1.Pet.3.15.

b Dan.3.18.

c 28

d 1.K.18.21

e 1.Co.6.13. 15,20.

f Mat.22.37.

g 1.Pet.1.19.

and therefore good reaſon it is, that hee[h] require all. He will haue both heart and hand, minde and tongue, body and ſoule: Therfo. e ſtand to it ſtoutly, and feare not, the victorie is yours alreadie; if you faint not. And for that the ſtorms are great, and the way foule, let not that moue you. For all the Prophets, Apoſtles, and Martyrs, had as ſtormy a weather, and as foule a way as you haue. Yea Chriſt himſelfe had no better, but much more rough & fouler. I hope you will looke for no better than they had. Wherefore goe after your Maiſter Chriſt, not ſticking at the foule way, and ſtormy weather. [i] *He that obſerueth the wind, ſhall not ſow*, (ſaith Salomon) *& he that regardeth the clouds, ſhall not reape.* Surely Satan ſuggeſteth vnto you, that you ſhould ſtay till the ſtormes be ouer-paſt, not for your good, not that you ſhould not be wet to the skinne, but that the time might ouer-ſlip you, to your deſtruction; for then the night will approch, that you cannot trauell, or the gates will bee ſhut vp and locked before you come, that ſo you might lodge without, in a wretched and lothſome lodging; take heede you yeeld not vnto theſe diueliſh motions, beware of Satans ſubtilties, & giue no eare to his enticements Hanibal, when hee had obtained the victo. ie at Cannas; If he had gone ſtrait to Rome, by all mens iudgments, he had take the city. but forſomuch as he did defer it till the next day, the

[h] 1.co.6.20
2.cor.7.23
Heb.9.14.
1.Ioh.1.7.

[i] Eccl.11.4.

Romanes hauing recouered their force again, he was shut out, and deserued to heare this opprobry. *O *Hanibal*, thou knowst how to get the victorie, but yet thou hast not learned how to vse the same. If delays be thus dangerous in ciuil affaires, then how much more dangerous are they in matters that concern our saluation? We must not dally with repentance; we must not contemne the callings of God: We must not dispise the voice of Wisedome, least when we[k] *call vpon her she shall not answere; & seeke her earely*, we can *not find her*. *Esau* shall seeke [l]Repentance, yea, euen with teares, but shall not find Repentance, no not though his heart breake; *Iudas* shall[m] repent his treachery, but shall not find the comfortable face of Repentance, no not though he[n] hang himselfe: And therefore it is good to procrastinate and prolong the time, least we [o]grieue the holy spirit of Iesus, but lette vs boldly confesse his name: *To day if ye will heare his voice, harden not your heat.*

Vincere scis Hanibal, vti victoria nescis. In matters of faith there must be no delayes.

[k] Pro. 1. 28
[l] He. 12. 17
[m] Mat. 27. 3
[n] Mat. 27. 5 Acts 1. 18.
[o] Eph. 4. 30 Psa. 95. 78.

Against the offence taken from the yeelding of time seruers, though they be better learned and wiser than we be.

Sect. XI.

Ob-

Obiection.

You see many good and learned men, far better learned than I am; they recant and yeeld vnto the time, & they know well enough what they doe; if it were such a dangerous thing to turn, I perswade my selfe, they would neuer doe it: What neede I bee more scrupulous than they? Especially seeing I am not comparable to them, either for knowledge, or experience.

Answere.

Now indeed, while the wind of persecution is stirring, the Winower commeth with his fan in his hand, to see who is blown away like light chaffe, and who resisteth the blast, like massie and good wheate. That which lieth hid in the greene blade of corn, is displayed in the ripe eare: that which is concealed in the flower, is vttered in the fruit. Many beleeuers are deemed equall, whome Persecution prooueth of vnequall faith, tryall sheweth what was hid in the blade, and what concealed in the flower. [a]*By their fruite you shal know thē*, saith our Sauiour. Many flowers promise

The constancie of the faithfull is tried by persecution.

[a] Mat. 7.20 Mat. 12.33

promise abundance of fruit, but when they are put to their proofe by stormes of wind, verie few persеuere to their full growth; so many seeme faithfull in the calme of the Church, but when the blasts of triall do bluster against them, few are found to bring foorth fruit. *The skill of the Pilot is not knowne vntill the tempest ariseth, neither the Captaines corage till the war beginneth, nor the true professors of the Gospell til the persecutor rageth. Persecution is the shouell which purgeth the Lords floore, fanning the confused heape of Beleeuers and Infidels, and seuering the corne of the faithfull Professors, from the chaffe of faithlesse Deniers. This is the water, at which our heauenly [b]Gideon trieth, who are fit souldiors to discomfit the hoast of Midian, and he seuereth those which shall blow downe their knees, for greedinesse and thirst of worldly vanities, from such as reach with their hand, so much only as their necessitie requireth: of whom the Lord said, [c] *By these three hundred men that lapped, will I saue you.* Those learned men (whom you speake of) are these greedie guts, & those [d] *timorous souldiors*, whose hearts fainted, they are blinded by the malice of Satan, destitute of the spirit of God, and true knowledge. The knowledge they boast of, is ignorance, the learning they pretend themselues to haue, is madnesse, and the Religion whereof they seemed to make so much profession,

[b] Iudg.7.5.

c 7

[d] Iudg.7.3

Knowledge without faith and constancie in practise how vaine it is.

sion, was but hypocrisie, and therefore their wisedome is like [e] *Vriahs* letters which hee caried against himself, for it leaues them without excuse, and witnesseth against their owne soules, because they knew their [f] Masters will, and did it not. Follow you not their steps, and tread not in their paths, least you be ouertaken and *beaten with many stripes* You are one of them (though vnlearned, if you will be cõstant) of whom Christ rejoyced, thanking his Father, saying. [g] *Father, Lord of heauen and earth, I thanke thee that thou hast hid these things from the wise, & men of vnderstanding, & hast reueled thē to Babes: euen so father, because it pleased thee* Looke not what this man, or that man doth, but look still, & behold the mark you shoot at, or els you lose your game. He which runneth at the gleue, lookes not on the standers by, he goeth not this way, or that way, but keeping his straight course, beholds the gleue, & looketh on thē that run after him, that they ouertake him not, & hasteneth to ouertake them which bee before him. So must we do, we must leaue looking on thē that will not run with vs the race to heauenly blisse, by the path of persecution: but we must march on forwards, & hasten after our fellow-souldiors, still looking on the gleue, that is, [h] *Iesus Christ, the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at*

[e] 2. Sa. 11. 14.

[f] Lu. 12. 47

[g] Mat. 11. 25

Note.

[h] Heb. 12. 2

the right hand of the throne of God. Care not for the fury of the persecutors, dispise the rage of the persecuting priests, the Ministers of the Diuell; and call to mind, that it is the part of Christians to be persecuted: but to persecute the Christians, it is the verie office of Pilate and Caiphas.

That though the world condemne vs for fooles and too nice, yet we must not take the start of profession.

Sect. XII.

Obiection.

The ignorant doe condemn vs, they think it folly to stand so much vppon points and termes, and to make so great account of gall: many muse at our madnes, that most willingly feed on Samsons hony-combe, when it is taken out of the Lions mouth: they wonder at our niceneſſe, & precize ſcrupuloſitie, that wee refuſe to doe like other men, whom they ſay to be as good as we.

An-

Anſwere.

WE muſt not regard the Sardoicall laughters, or rauing ſcoffes of the wicked; a ſenſuall man [a] vnderſtandeth not the thinges that be of God. One that knoweth not the vertue of hearbs, when he walketh in the fields or vallies, without any regard, treadeth vnder-foote whatſoeuer groweth in his way, making no more account of one hearbe, than of another. But if he come into a Phiſitians houſe, where he ſeeth many, not onely wholeſome hearbes, but to his thinking ſtronge and vnſauourie weeds, he neuertheleſſe conceiueth that there is ſome ſecret vertue in them, to cure diſeaſes, and if he ſee the experience of their operation, much more accounteth hee of them; ſo that whereas before hee trampled with contempt vpon them, now he would be as carefull to gather them: So one that knoweth not the vertue, ioy, and honor of the Croſſe, of chains and priſons for the teſtimonie of a good conſcience, deſpiſeth and abhorreth them as contemptible & diſhonorable things, and laugheth at ſuch as embrace them: But if he come once to the Schoole of our heauenly Phiſition, and taſt how ſweet the Lord is, and there ſee and view the ſtraunge operation of theſe things, (which now ſo much he contemneth)

[a] Rom. 8. 5.

Pſa. 34. 8.

not onely in Christ himselfe, but in *Iohn* Baptist, in *Paul*, and others; then can he not chuse but haue them in great estimation, and be redie, if occasion serue, to trie the force of them in his own selfe, if need require, howsoeuer the ignorant judge of them as vnprofitable & vnsauourie weedes, and badges of disgrace. We know, or may know, that the flower of *Iesse* gaue forth his most pleasant sent, and came to his full growth in this world vpon the Crosse. We know, that the fruit of life was not gathered without thornes; and we know, that gall was giuen in extremitie to the most experienced and perfect taster, and that the honnycombe was not eaten till after his resurrection, when it was in a maner, fetched out of the Lions mouth, whom hee had by his death victoriously foiled. If two keies were offered vs, the one of gold, set with diamonds, rubies, & pearle, curiously wrought, and hanged by a chaine of great price; the other of the old rusty yron, vnhandsome, and shapelesse to behold, tied in a rotten cord; and yet this the true key to infinite treasure, and the other to a sinke of despaire; which of these two keies were in reason to be desired? This rustie key is affliction and persecution, the goulden key is worldly
c Act. 14. 22. prosperitie: by the key[c] of trouble and affliction we enter into heauen: and this other key,
d Reu. 9. 1. is the d key of the bottomlesse pit: for many haue gold and siluer in abundance, and yet are repro-

reprobates, and wicked caſt-awaies. Chriſt allotted to his children, the croſſe, to the repentant theefe, Paradiſe; to the ſinner, hell: we are the Children of God; let vs embrace the croſſe, let vs acknowledge our profeſſion, and not bee aſhamed of our inheritaunce, which Chriſt hath alotted vnto vs, We muſt ſay with Paul, [e]*The world is crucified vnto me, and I vnto the world. See Sect. 1.* e Gal. 6. 14

That the impriſonment for the teſtimonie of a good conſcience, is not thraldome or bondage, but rather libertie and freedome.

Sect. XIII.

Objection.

Oh, but the priſon is full ſome and loathſome, liberty is ſweet & pleaſant: Who can abide to be peſtred with ſuch cloſe ayre? Who can endure to ſitte in the ſtockes both day and night in a darke dungeon alalone, without eaſe or reſt? eating the bread of affliction, & drinking the cuppe of care and ſorrow? To ſit ſtil moping all day long, without either light or fire? An-

Anſwere.

THe birdes being vſed and naturally delighted with the full ſcope of the ayre, though they be neuer ſo well fed in the cage, yet are they alwaies poring at euerie creuice, or crannie, to ſee whether they can get forth and eſcape; for they vnderſtand not, that in the cage, they are ſafer from the kite, hauke, and fowler, than abroad: neither marke they the benefit of their aſſured repaire from hard weather and worſe food: So many, bearing the liuerie of Chriſts name, doe affect dangerous libertie, making no account of the benefit of a priſon in a good cauſe; they cõſider not how many perils of their ſoules are cut off by impriſonment; nor perceiue how highly their ſpirituall wel-fare is aduanced. Let vs not bee like ſenceleſſe birds, but let vs rather immitate them in anothet propertie, which is, that in the cage, they not only ſing their natural note, both ſweetlyer and oftner than abroad, but learne alſo diuers other far more pleaſant and delightſome: So muſt we both keepe and oftner practiſe our accuſtomed exerciſes of religion, and beſides, learne other more, both for our owne comfort, and the example of others. When may we better giue our ſelues to praier and meditation, than when wee are ſequeſtred from the diſtractions of vain company; when the

the [a]onions, garlike, and fleſh-pots of Ægypt, are fartheſt out of our ſent and ſight; when our eyes bee not troubled with impious and wicked ſights; when our eares are not annoyed with the bloody out-cries & horrible blaſphemies of prophane men; when we are quit from many ſcandals, and ſeuered from occaſions of diuers temptations? If the priſon reſtraine vs of temporall comforts, we ſhall obtaine eternall: if our bodie be chaſtiſed, our ſoule is cheriſhed; the pinning of the one (in this caſe) is the pampering of the other. If we compare the world with this priſon, wee ſhall find rather, that wee are deliuered out, then committed into priſon. The darkeneſſe of the world blindeth and inuegleth the verie hearts of men; this doth blind but our eies onely. The chaines and ſhackles of the world doe fetter and intangle our ſoules; theſe, our bodies onely, they ſet our ſoules at libertie: Worldly ſtockes and ſnares doe captiuate the conſcience, theſe our bodie onely. The odour and ſtench that the world breatheth, is ribaldrie, carnalitie, blaſphemie, and all kind of brutiſh behauiour, which infecteth and poyſoneth the mind, this our bodie onely. The world hath infinit multitudes of priſoners & guiltie perſons, which ſhall be [b]judged before the tribunall ſeat of Chriſt Ieſus, and receiue the ſentence of a condemnation: but we are tranſlated from that priſon into a place of preſeruation,

[a] Exo. 16.3 Nu. 11.14.

The world a more dangerous and loathſome bondage vnto the children of God, thã the priſon.

[b] 2. Cor. 5. 10. Ro. 14. 10.

seruation, which if it be cumbred with darkenesse, we haue Christ the true light to enlighten vs: and if heere we be affrighted with expectation of Iudges, our selues hereafter shall
c 1.Co.6.2 c iudge the Nations. Let them complain of the difficulties of the prison, that haue fastened their affections vppon worldly vanities: Let them complaine of darkenesse, whose light is the world; & let them complaine of bondage,
d Gal.6.14 whose death it is to be restrained from worldly pleasure. But the d world is crucified vnto vs, and we vnto the world; Our darkenesse is clearer than the light of the world, and brighter than the sunne it selfe; and wee are at libertie in the spirit, to serue our Redeemer in trueth and righteousnesse. Kinges courts must yeeld to the glorie of a prison: For as the Princes presence honoureth the basest cottage, & maketh it more esteemed and resorted vnto, than the most stately buildings: So the presence of Gods prisoners in the most infamous dungeon, maketh it a stately Court, a resort of Angels, and a Paradise where God himselfe delighteth to walke (who taketh pleasure in the patience & constancie of his afflicted seruants:) and they, by those fetters and chaines, are more richly adorned, than they could bee with any princely or imperiall robes. It was a singuler fauour to bee an Apostle, an Euangelist; it was a great prerogatiue to bee rapt into the third heauen, to heare such things as are vnlawfull for

Note.

for man to ſpeake, and it was a rare priuiledge to ſpeake with ſtrange tongues, and to heale al manner of diſeaſes: yet not like vnto theſe, *He was whipped with many ſtripes*, caſt into priſon & ſtoned for the teſtimonie of Chriſt: Inſomuch, that the Apoſtle, for the former prerogatiues, had the [c] Angell of Satban ſent to buffet him, leſt he ſhold wax proud with the multitude of reuelations: But for thoſe excellent priuiledges he breaketh out in exceeding joy, ſaying, [f] *God forbid that I ſhold reioyce but in the Croſſe of Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world*: as did the other Apoſtles, who [g] rejoyced that they were accounted worthy to ſuffer rebuke for Chriſts name. Great Princes and Noblemen, when from inferior dignities they are enhaunced to more honourable titles, they alwaies in their letters, omitting the other, ſet downe their principall ſtile, proper to their newe atchieued preferment. Euen ſo did the Apoſtle *Paul*, for he writing to *Philemon*, omitteth his vſuall ſtile of [h] *Paul the Apoſtle (or ſeruant) of Ieſus Chriſt*, and beginneth his Epiſtle with [i] *Paul a priſoner of Ieſus Chriſt*, as being a more glorious title, & a more excellent ſtile Wherfore let vs not bee diſmayd, but comforted in our preſent eſtate. If wee bee diſpiſed by the bad, wee are honoured by the good; If men diſgrace vs, the Lord will praiſe vs. Nowe lette the worldly gallants flatter themſelues with

[c] 2. Co. 12. 7.

[f] Gal. 6. 14.

[g] Act. 5. 41

[h] Rom. 1. 1. 1. Cor. 1. 1. 2. Cor. 1. 1. &c.

[i] Philem 7 1.

with the vaine conceit of liberty, let them triumph in their chaines of gold, in their iewels of pearle and precious ſtones, in their ſtately robes and coſtly attires. Let them boaſt of their freedome, when euerie thread and ornament about them, is a manifeſt ſigne of their captiuitie, when their tongues are thral to potentates eares, their actions and behauiour framed to the liking of great perſonages eies, and their ſence, bodies, and minds, ſeruile to their owne ſenſualitie. As for vs, a thouſand times happie are we, whoſe priſons are proofs, whoſe chains are pledges of immortalitie. Let vs remember the gole, and we ſhall comfortably runne ouer the race. Let vs not regard ſo much, where we are, as, where we ſhalbe; nor thinke ſo much of the comforts we want, as of the comforts we ſhall haue. Let vs not grieue at the companie from which wee are barred, but reioyce in that whereunto wee are prepared.

That increaſe of torments ſhould not feare vs, but rather comfort vs the more.

Sect. XIIII.

Ob-

Obiection.

Oh my affliction dayly increaseth, I was roughly dealt withall heretofore, and hardly intreated: but now my sorowes increase, my aduersaries rage the more, my Keepers doe me all the spite and iniury they can: food is kept from me, saue only what I am permitted to haue, to keepe breath in me, for my greater torment: I am kept in a close dungeon, loaden with more yron then I can beare.

Answere.

IF [a] *thou be faint in the day of Aduersitie, thy strength is small,* saith *Salomon.* As long as the Lion hath his prey in his pawes, hee can dally and play with it; but if he see any offer of escaping from him, then forthwith hee fixeth his clawes in the flesh: So the diuell little careth to bite or barke at those, that be his household seruants, vntill such time as they begin to waxe strangers vnto him; and the more he seeth them to rebell against him, the more endeuoureth he to ouerthrow them; for such he

[a] Prou. 44. 10.

he little careth to moleſt, of whom he findeth himſelfe in quiet poſſeſſion. [b] *Pharao* neuer perſecuted the Iſraelites ſo fiercely, as when they were going out of Ægypt: [c] *Laban* neuer purſued *Iacob*, till he departed from him. *Holofernes* ſaid vnto *Iudith*, [d] *I neuer hurt any that would ſerue Nabuchodonozer the King of al the earth.* The Pirats, while they know the ſhip to be empty, they let it quietly paſſe, but when it is furniſhed with rich marchandize, then they aſſault it with all violence: ſo, while men run by an irreligious and vngodly path, the highway to deſtruction, the diuell letteth not their courſe; but when they are inriched with grace, and lead an holy and harmeles life, he ſtraight giueth the onſet with tribulation. The Thiefe commeth not to ſties and kennels to ſeeke his prey, for he knoweth there is nothing to bee found but myre and filth: But his haunt is to the rich cheſts and coffers of iewels and plate. They that haue nothing in them but ſin and wickedneſſe, lie open alwaves vnto Satan, and he knoweth they haue nothing in them worth the robbing: But thoſe that cleanſe their ſoules from ſinne, and fill their coffers with the iewels of godlyneſſe and vertue, are a prey that he longeth to get. He well knoweth, that ſuch as are out of Gods fauour, may be wonne without ſtroks, and that he is able with euery puſh to lay them groueling in what ſinne himſelfe luſteth: But when hee findeth one, endowed with

[b] Exod. 14. 9.
[c] Ge. 31. 23
[d] Iud. 11. 1

Note.

with grace, and armed with godlinesse against his encounters, vpon him he commeth with sad blowes, and by all sleights and violence endeuoureth to ouercome him. A paper-wall he breaketh with one knocke, but when he findeth a strong rampier or bulwark, there he planteth his battery, and vseth all possible engins to ouerthrow it: But alas his force is but feeble, his engins too weake, and his policie verie shallow, to batter downe the Adamant rocke of Faith, and therefore hee doth but spurne against a thorne. Onely let vs be faithfull and of a good courage, for our Captaine is faithfull, (he [e] will not suffer vs to be tempted aboue that we be able to beare it) & coragious, he hath conquered death, hell, and Sathan for vs alreadie: If wee will not faint nor turne backe, he will also conquer them in vs. Let not the violence or multitude of torments affright vs, we haue but one life, and we can loose but one. [f] Goliah was as much hurt by Dauids little stone, as [g] Sampson by the weight of a whole house: [h] Eli had as much harme by falling backward, as [i] Iesabel by being throwne out at a high window: and they that stoned [k] Stephen to death, tooke no more from him, then ordinarie sickenesse did from [l] Lazarus, and doth dayly from vs all. One death is no more death then another, and as well the easiest as the hardest taketh our life from vs. And indeed our torments (how great

e 1.Cor.10. 13

f 1.Sa.17.49.
g Iudg.16. 30.
h 1.Sa.4.18.
i 2.Ki.9.33.

k Act.7.59. 60.
l Iohn.11.14

and grieuous soeuer) cannot be so great, nor so grieuous, as those which the Saints of God in former ages suffered. Of the fathers of the old testamẽt the Apostle saith, that some[m] *were racked;*[n] *and others tried by mockings & scornings, by bonds and imprisonment:* [o] *They were stoned, hewen a sunder, tempted, slaine with the sword, they wandred vp & down in sheep skins and goats skins, being destitute, afflicted, & tormented.* [p] *Whom the world was not worthy of: they wandred in wildernesses and mountaines, & dens, and caues of the earth.* And in the time of the Primitiue church, the godly were thurst out of their houses, spoiled of their patrimony, loaded with irons; and locked in prison, deuoured by wild beasts, slain with the sword, & burned with fire. There can hardly be inuented any crueltie, or new torments, which these holy Martyrs haue not endured. They were beheaded, burned, hanged, pressed to death, rosted on spits, broiled v pon gridirons, boiled in hote oile, & in scalding lead, thrown down from high mountains vpon sharp stakes, torne with wild horses, rent asunder with the violence of bowed trees, throwne to the beastes, condemned to toyle in the mettall-mynes, thrust through with speares, brayned, racked, prickt with pen kniues, their eies boared out, their tongues cut, their armes, handes, their legges and feete, and all their members disfigured with varietie of punishment, their bowels

m Heb. 11. 35.
n 36
o 37
p 38

The afflictions and persecution of the christians in the Primitiue Church.

els dismembred, and themselues famished to death. Yet they feared no death, they were dismaide at no crueltie; the tormented stoode stronger then the tormentors, and their beatē and torne members, ouercame the beating & tearing bookes: and what is it that we suffer, if it be compared with their sufferings? Euen nothing, or very little. And why should wee feare man, that are feared of the Angeles, for we shall iudge the verie Angelles, that are feared of the diuels: for ouer the diuels we haue receiued authoritie, yea that are feared of the whole world, for we shall iudge the worlde? Let vs therefore with our whole might, arme vs vnto this combate: The persecutors when they wound vs most, are deepliest wounded & when they thinke most of al to be cōquerors, then are they most conquered: for we shall walke vpon the Basiliske and Adder, & stampe vdder foote the Lion and the Dragon.

See lib. 2. cap. 3. Sect. 3.

The patience and constancie of the Christians.

That God loueth vs neuertheles though he suffer vs to taste of his cup; but rather that he doth the more loue vs.

Sect. XV.

Obiection.

The lord permitteth others to liue at ease in prosperitie, they haue the worlde at will, they want not the comforts of this life, and yet it is certaine that God loueth them as his owne children (being so indeed) & that with no lesse affection, thē he doth thē whom he scourgeth with aduersitie: alas, I would if it had pleased the Lord, so that he wold spare me for this time, specially considering how vnfit euery way I am for the trial.

Answere.

WEe are euer prone to prie into the state and condition of other men, (such is the peruersnes of our nature; and the weakenesse of our faith) that we wholly forget or neglect our owne. We iudge euery mans case euer better than ours, and suppose that all others haue the world at will, (as they say) sauing our selues. Whereas indeed, there is no child of God, that is alwayes without his crosse (either inward or outward) for how else could that saying of Christ bee veri-

verified,[a] *In the world you shall haue sorrow:* howbeit the temptations of one is greater and heauier than of another; As it can of no reasonable man be construed but in good part, to bind and keepe in awe, yea to whip and beat the mad man, when hee falleth into his rage, likewise to pinch, nip, and wring, yea with hot irons to burne the sicke of the lethargie, when he entreth into his deepe sleepe: So it cannot bee thought, but that God doth the part of a mercifull father, when with the scourges and hot yrons of affliction, hee either correcteth our former, or preuenteth our future infirmities. Not euerie one that spareth, is our friend, nor euerie one that striketh, is our foe. [b] *The wounds of a louer are faithful.* He that bindeth the franticke, or wakeneth the sicke of the lethargie, though to both troublesome, yet to both is he very frendly. As a mother desirous to affectionate her child ro her selfe aboue all other, maketh al of her household to vse it curishly in shew, that finding no good intreatie of any but of her, it may the willinger repaire vnto her: So God suffereth vs, of the world, the flesh, and the Diuell, to be molested, that we may only acknowledge him, and come vnto him, as our cheefe refuge and succour. The diuel kisseth where he meneth to hurt, he tempered poison in a golden bole, and in a sumptuous shippe wasteth his passengers vpon the rockes of destruction. But God taketh a contrarie

a Ioh.16.20.

b Pro.27.6.

Wherfore God suffereth vs to be afflicted.

trarie course; for as the husbandman doth lop the vine, least all the force should vnprofitably be spent in leaues, and the roote bee thereby weakned, the fruit bee, neither so much, nor so pleasant, as otherwise it would: so God like a carefull keeper of our soules, least our whole mind should be emploied in vaine superfluous pleasures, he cutteth them from vs, that our wits, which should in them without profit be defused, being kept within compasse by troubles, may be fitter to worke and bring foorth fruits of faith, to the working of our eternall saluation. Where God purposeth to heale, he spareth not to launce, he ministreth bitter sirrops to purge corrupt humours; and sends embassies of death and reuenge, where he meaneth to bestow eternall life and perfect felicitie.

Note.

c Gen.42.9. [c] *Ioseph* accused his brothers as spies when he meant them least harme, and restraine little

d Gen.44.15 [d] *Beniamin* as guiltie of theft, whom he knew ful wel to be a guiltlesse innocent: He that had

e Gen.39.20 f Hest. 5. 14. g Dan.6. 16. seene [e] *Ioseph* in prison, [f] *Mordecai* with his gibbet before his eies, & [g] *Daniel* in the Lions den, would haue lamented their case, and feared their further misfortune: But, had hee knowne that *Iosephs* prison should end in a

h Ge.41.40. i Hest.6.10. k Dan.6.26. [h] Princedome, *Mordecai* his perill in [i] royall preferment; & *Daniels* danger in [k] great credite, he would rather haue thoght them much beholding to God for their ensuing felicitie, then greatly to be pitied for their present distresse.

the flame, hee would shew them some token (if hee could) whereby they might bee more certain whether the pain of such burning were so great, that a man might not therein keepe his mind quiet and patient: which thing hee promised them to doe, and so secretly it was agreed, that if the rage of the paine were tolerable, and might be suffered, than he should lift vp his hands aboue his head towards heauen, before he gaue vp the ghost. Now then; when he was at the stake, and the fire set vnto him; In which when he continued long, and when his speech was taken away by violence of the flame, his skinne also drawne together, and his fingers consumed with the fire, to that now all men thought certainly he had been gone; suddainly, and contrarie to all expectation, the blessed seruant of God, being mindfull of his promise before made, reached vp his handes burning on a light fire (which was maruelous to behold) ouer his head to the liuing God and with great reioycing (as seemed) strooke or clapped them three times together. At the sight whereof there followed such applause & ourcry of the people, and especially of them which vnderstood the matter, as the like hath not commonly been heard. And so the blessed Martyr of Christ straightway sinking into the fire, gaue vp his spirit, in the yeere 1555. Iune 10. By these examples, among a thousand which might bee alleadged, you see that burning

A token giuen in the fire, that burning is not so intolerable a pain as men commonly thinke.

ning is not such extreame paine, as you tooke it, and so must we thinke of all other worldly torments whatsoeuer.

That the patience of the Saints is not Stoicall Indolencie.

Sect. XVII.

Obiection.

Me thinks by your allowance of the former of these two examples, you alleaged, that you allow of stoicall indolencie; for you seeme vnto mee to require such cheerefulnes of vs, as should take away all sence and feeling of greefe and bitternesse: I doe not thinke indeed, that any of the Stoiks themselues, (no not the seuerest Censurer among thē) were so deuoide of affections, as they would haue other men to be.

Answere.

WHat the Stoikes held, or how they were affected, it skilleth not vs to know. I alleadged the example of M.

M. Iames Bainham, to this end, to set forth the loue, mercy, and faithfulnesse of God towards his children; for one while he deliuereth them out of trouble, an other while he letteth them taste of Christs cup, yet he standeth at their elbow (as it were) to comfort them, and to [a] rebuke Satan; who now especially, tooth and naile, seeketh by all meanes possible, to deuoure the poore innocent Members of Christ who through many afflictions, do labour verie earnestly, to enter into the kingdome of heauen. But, whether they do suffer or not, the Lord is euer [b] faithfull towards them that loue him, and turneth all things to the [c] best, vnto them. I vtterly dislike and condemne that blockish conceit, that would haue men to be without all affection; howbeit of late it hath beene newly furbished, by certaine vpstart Stoikes. For Pleasure and Griefe do rule our actions, & there is no man, but either affecteth or eschueth things for the one or the other. In the sea, if the winds blow not, the shippes are constrained to lie still, being not able to stirre from the place where they are: So our nature if all actions cease, cannot, nor shall not bee able to turn, either to the right hand, or to the left, no more then if we were in a palsie, which takes away the vse of the whole body. Wherefore [d] Plato called them the sinewes & strings of the minde: giuing vs to vnderstand, that as the body is moued & guided by the sense, so

a Iude. vers. 9

b 1. Co. 10. 13
c Rom. 8. 28.

Affection doth rule al our actions.

d *Plato in Philebo.*

sois the minde mooued and ruled by affection: and [e] Plutarch saith, they are the handles of Phylosophy, for men would neuer loue it, if they had not some sparkes (as it were) of some shame, desire, reputation, ambition, pleasure, or sorrow; which stirre them vp thereunto. I know they obiect, that these affections are the causes why wee fall into diuerse vices; If there were no loue, there would be no louers. But these men doe as they did, who maintained that we neuer ought to ride post, for that some haue catched falles thereby; or that wee must not sing, because sometime we fal into discord. Must we cut off the legge, because it halteth? so, must we take away all affections of nature, because they allure vs vnto vice? Nay rather, if we feele our affections ouer-strong and forcible, we must keepe them vnder, that they trouble vs not, tempering them with reason, and not clearely extinguishing the same. But to come neerer to the matter, and our purpose. To beare the crosse patiently, is not to be altogither senseleese, & vtterly bereft of all kind of feeling; seeing our Sauiour himselfe, not in words onely, but with his own example also, vtterly condemned these Stoicall indolencie. For he [f] groaned and [g] wept, both at his owne, and other mens calamities, and taught his Disciples to do the like. [h] *Verily, verely, I say vnto you, that you shal weep & lament.* And lest any man should blame them for weeping, he

[e] *Plut. in Tra. de vi. mor.*

Obiection.

Answere.

What it is patiently to beare the crosse.

[f] Ioh. 11. 13.
[g] 35
[h] Ioh. 16. 20.

he pronounceth them happy; [i] *Bleſſed are they that mourne*, and [k] *weepe*. And no maruell, for if teares be miſliked, what ſhall we thinke of the Lord himſelfe, who oftentimes wept? If all feare proceedeth of vnbeleefe, what ſhall we iudge of that horrour wherewith Chriſt himſelfe was ſtricken? If wee miſlike all ſorrow and ſadneſſe, how can we like of that, where the Lord confeſſeth that his [l] *ſoule is heauie to the death?* Thus I ſpeake to the intent I might reuoke godly mindes from deſperation, leſt they ceaſe to ſeeke after patience, becauſe they cannot vtterly ſhake off the naturall motions of heauineſſe and ſorrow; which muſt needes happen to them, which of patience doe make a kinde of ſenſeleſſenes, and of a valiant and conſtant man, a ſenſeleſſe blocke, or ſtone, without paſſions. The Scripture doth praiſe the Saints for their patience, while they are ſo afflicted with the ſharpeneſſe of perſecution, as that thereby their courage is not vtterly quailed, nor themſelues faint & comfortles, but filled with ſpirituall ioy. We muſt labor to tame & bring vnder, al the ill motions of our minds to the ordinance of the Lords holy will, and not vtterly to quench and ſhake them off.

i Math. 4.
k Luk. 6. 21.
l Mat. 26. 38.

That

That we must not be dismaied though friendes forsake vs: And how we must not yeeld to their vngodly suggestions.

Sect. XVIII.

Obiection,

My familiar acquaintãce haue quite forgoten me, and they who heretofore delighted in my company, haue now conueighed themselues from mee. My friends are very earnest with me, both day and night, to relent, and to reuoke my former confession: I am very loath to displease them in any thing, rather I will in danger my self than anger thẽ. And surely if I should persist and hold out (no doubt) I should bring my fathers hoarie head with sorrow to the graue, and that before his time, hee would take the matter so grieuously.

Answere.

Note.

IT is the propertie of the diuell and his instruments, to feede like storkes, vpon the venomous and euill affections of men. They only

only take pleaſure to ſee vs in ſinne; but if we amend and betake our ſelues to ſome better courſe, then they reioyce at our calamities.

As Rauens and Vultures, ſtraight ſmell out dead carion, when it is corrupted, and draw vnto it, by the vnſauory ſtench, wherein their delight is, but the ſound bodies, they neither ſent nor ſeeke out: So the wicked are ready to flocke about vs, ſo long as we are in the ſtench of ſinne, and corrupted with vice, becauſe they themſelues delight therein. But if we be ſound and whole, and haue caſt from vs that carrion wherof they are ſo eager, they neither ſmel vs, nor ſeek vnto vs, but rather auoid and hate vs. The ſauor of godlineſſe ſtriketh them dead; & though in the winter, when the vine is bare they could lie vnder it, yet in the ſpring, when it beginneth to flower, they, like ſerpents, are ſtriken dead with the ſent thereof; and therefore, what maruel is it if they mortally hate it? As for your friends, who (you ſay) labour to haue you reuoke your former confeſſion, anſwere them, as Chriſt anſwered Peter in the like caſe. [a] *Get thee behind me ſathan: Thou art an offence vnto me, becauſe thou vnderſtandeſt not the things that are of god, but the things that are of mē.* For herein they are your foes. Now the Lord hath opened your eies, and enlightned your heart, that you might know the truth: & wil you, againſt your own cōſcience, deny the knowne truth? Ah, do it not, leſt ther-

a Mat. 16. 23

by you displease god, & fal into his hãds, which is horrible to Hypocrites. [b] *VVhosoeuer* (saith Christ) *shall deny me before men, him will I also deny before my father which is in heauen.* [c] *who soeuer shalbe ashamed of me, and of my words, among this adulterous & sinfull generation, of him shal the son of man be ashamed also, when he cõmeth in the glory of his father with the holy Angels.* Forget not these things, but cõsider of thẽ. If your friends will be displeased & angry at your constancy in the truth, remember that Christ saith, [d] *Thinke not that I am come to send peace into the earth, I came not to send peace, but the sword;* [e] *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:* wherfore it is no maruell if you be at ods with your friends & kinsfolks. You say, you may not displease your father, you loue him so wel. But Christ saith, [f] *He that loueth father or mother better then me, is not worthy of me.* [g] *If any man com vnto me, & hate not his own father and mother, &c. he can not be my disciple.* We must not, for the loue of parẽts, or friends, deny, or dissemble the truth of Christs Gospel: For [h] *it is impossible that they which were once enlightned, & haue tasted of the heauẽly gift, & were made partakers of the holy ghost, and haue tasted of the good word of God, & of the powers of the world to come.* [i] *If they fall away, should be renued again by repentance,*

b Mat. 10. 33 Luk. 12. 9.

c Mat. 8. 38. Luk. 9. 20.

d Mat. 10. 34 Luk. 12. 51.

e Mat. 10. 35 Luk. 12. 53.

f Mat. 10. 37.

g Luk. 14. 26.

h Hebr. 6. 4.

i 5

k 6

tance, seeing they crucify Christ againe to themselues & make a mock of him. [l] For if we sal willingly after that we haue once receiued & acknowledged that truth, there remaineth no sacrifice for sins; [m] But a fearefull looking for iudgement, and violent fire which shall deuoure the aduersaries. [n] It had bin better for them (saith Peter) not to haue acknowledged the way of righteousnes, then after they haue acknowledged it, to turne from the holy commaundement giuen vnto them. Wherefore in any case thinke vpon your selfe, and sticke not boldly to confesse Christ, at all times and in all places; for [o] if we deny him, he will deny vs.

l Heb. 10. 26.

m 27.

n 2. Pet. 2. 23

o 2. Tim. 2. 12

That the pretence of nourishing wife and children, (though they haue no other means to liue) is no cause why we should deny or dissemble the knowne truth.

Sect. XIX.

Obiection.

Alas! I grant all these things to be true: Yet it is commonly said. Necessitie hath no law, *my state and affaires are such, that I must either vndo my selfe and mine, or els I must needs straine,*

yea and do quite against my knowledge & conscience. For you shall vnderstad that I haue many children at home, small, god wot, suckling infants, a lame impotent, aged and sickly wife beside. We are a great number, very poore & beggarly, hauing no manner of thing wherewith to preserue our liues, but only what I get and win by my daily labour. Now if I leaue them, they must needes starue for want of foode, they cannot go to begge (if that were lawfull) nor stirre from the house, such is their infirmite and weakues. Alas sir, what shall I do in this case? For God and Nature committed the charge & care of them into my hands.

Answere.

YOur estate is lamentable, and grieuous I must needs confesse, yet no other then very often happeneth to a godly man, the child of God. Of you and such like spake our Sauiour Christ in the Gospell, when hee prophecied (among other things) of the destruction of Ierusalem, and of the ende of the world,

world, calling you great bellied & trauelling women, and women that giue ſucke to young infants, ſaying (lamenting, and not curſing) *a vvo be to them that be with child, and to them that giue ſucke in thoſe daies*: there by meaning all perſons, (men and women) that (their neceſſary affaires, ſo letting and hindering them) cannot confeſſe Chriſt boldly, if need require; nor flie from the infection of the poiſoned and peſtiferous plague of Antichriſts abhominations. Yet ſtep vnder the veile of Gods word, there you ſhall find comfort, and be reſolued what to doe in this caſe. There you ſhall find, that if you looke for the life to come, and the bleſſed reſurrectiō, you muſt in any caſe, freely, and boldly, confeſſe Chriſt and his Goſpel, whatſoeuer ſhall betide you. But what ſhall I doe to my wife and children (ſay you?) Theſe and all other your cares you muſt commit to God, and truſt in him, *b Caſt all your care vpon him* (ſaith the Apoſtle) *for he careth for you.* The good *c* ſhepheards, aſſoone as the Angels told them, that Chriſt was borne at *Bethleem*, ſtrait being filled with ſpirituall ioy, *d* went to ſee & viſit him. They demanded not, who ſhall keepe the wolfe from the ſheepe in the meane while, they reaſoned not of it, but committed their ſheep and all other things vnto his gracious tuition, whoſe commaundement and will they obayed. Do you ſo likewiſe, take example of theſe good ſhepheards; aske not, what ſhall be-

a Luk.21.23. Mat.24.19. Mar.13.17.

b 1.Pet.5.7.

c Luk.2.8.

d 16

become of my wife & children? cõmit them, and all other things vnto Gods mercifull protection, and he will care for them, and prouide for them in the time of dearth. It is commonly seene, that when all humane & worldly comfort faileth, in the greatest extremitie, when the danger is at the highest, then vnto his children, after his accustomed mercie putteth he to his helping hand, and deliuereth the party from danger. Innumerable examples hereof haue we in the holy Scriptures. In what extremities were the [e] Patriarkes verie often, and especially [f] *Ioseph*? and how often were they [g] deliuered? in what danger was [h] *Moses* when he was faine to flie away for his life? and yet how he was [i] restored againe, in what straites were the [k] people of Israel, being compassed on euerie side, on the one side with the maine hoast of their enemies, and on the other side with maine sea, so that they had nothing to looke for, but present death, either by drowning, or else by the sword of *Pharao*? and yet in this extremitie, they were [l] deliuered. And afterwards, when they were in great [m] miserie, how wonderfully did God deliuer them, by the hands of the Iudges? [n] *Othniel*, [o] *Ehud*, [p] *Shamgar*, [q] *Deborah*, [r] *Gideon*, [s] *Iphtah*, [t] *Samson* and others? What shall I speak of the deliuery of [u] *Dauid* in his extream persecution? And of the Prophets, [x] *Eliah*, [y] *Ieremie*, [z] *Daniel*, [a] *Micaiah*, *Ionah*, and others,

e Ge.31.&32
f Ge.39.20.
g Ge.31.&32 Gen.41.40.
h Ex.2.14.15
i Exo.3.10.
k Exo.14.9
l Exo.14.30.
m Iudg.2.14
n Iudg.3.9.
o Iudg.3.15.
p Iudg.3.31.
q Iudg.4.4.
r Iudg.6.14.
s Iudg.11.6.
t Iudg.16.30
u 1.Sa.18.11 1.Sa.19.11
x 2.Ki.1.9.11
x Iere.37.17 Ier.38.10.13 12,13.
y Dan.6.16. Da.14.29.31
z 1.Ki.22.27
a Ionah.2.10

others, whome the Lord mightily deliuered from extreame miſeries? O but (you will ſay) theſe were of the olde Teſtament. What? is not God the ſame God ſtill? Is hee a changeling? Is not he as good vnto the people of the new Teſtament alſo? Reade the Actes of the Apoſtles, and you ſhall ſee that he is as good, and the ſame God ſtill. Who deliuered the [b] Apoſtles out of priſon, but he? Who deliuered [c] Peter the ſame night (miraculouſly by the miniſterie of an Angell) that Herod had appointed to ſlay him? Who turned the hearts of the [d] Magiſtrates, when they came to Paul and Silas, requeſting them to depart in peace, after they had ſcourged them, and laide them in the inner priſon faſt by the heeles in the ſtockes? Who deliuered [e] Paul frō the hands of the Iewes, when they had ſworne that they would neither eate nor drinke, vntill they had ſlaine him? Verily God, and none elſe; It followeth then, that you put your whole truſt & confidence in his mercie, and he will deliuer you.

b Act. 5. 19.

c Act. 12. 8.

d Act. 26. 35. 39.

e Act. 23. 24.

That the lord wil not faile his children in theſe dayes, no more then he did in times paſt, in the old Teſtament, and in the time of the Primitiue Church.

Sect. XX.

Obiection.

Verely I beleue these things, & acknowledge thē to be true. Yet they are speciall miracles, which God wrought for the deliuerie of those auncient Fathers and Apostles in the beginning & infācie of the church, when as the Gentiles and Nations were to be cōuerted vnto the Christian religion, which miracles are now ceased, So that my case remaineth the same it was before.

Answere.

SVrily this is not true that you say, for euer since the Apostles time, God shewed his power in the deliuery of his seruants from the handes of their enemies, as may bee seene in the tripartite and Ecclesiasticall Historie of Eusebius, Zozomenus, Socrates, & others. And touching our times, there is no doubt but that God worketh and faileth not his seruants at any time, when need requireth, forsomuch as the Prophet Dauid saith, [a] *Thou (Lord) hast aforetime laid the foundatiō of the earth, & the heauens*

a Ps. 102. 25.

heauens are the work of thine hands. [b] *They shal perish, but thou shalt endure, euen they all shall wax old as doth a garment, as a vesture shalt thou change them, and they shalbe changed.* [c] *But thou art the same, and thy yeares shall not faile.* Wherefore what the reason is, that we see not in these dayes so many myracles, I know not, whether it be, that our sight is not so clear or that we haue not such fayth as they had, whom God deliuered in times past, or that (as you said) after the time that God published his doctrine, so many miracles do not appear, or whether there be any other reason, God knoweth: yet you know that the Lord wāteth no power to deliuer his people, no more at this present then he did in times past: and you know also, that all things come to passe by the prouidence and fore-appointment of God; & that God turnes all things to the [d] best, for his elect. Wherefore repose your whole trust in God, and cast all your cares vpon him, as the [e] Scripture biddeth you, and he will not faile, neither you, nor yours, in the time of neede, only confesse him boldly, serue him only, and loue him heartily.

b 26

c 27

d Rom. 8. 28.

e 1. Pet. 5 7.

That we should not be afraid at the faces, behauiour, and maiestie of mortall men.

Sect. XXI.

Ob-

Obiection.

But alas sir, Our aduersaries bear such a maiesty in their manners, & such grauitie in their words; they are so terrible and cruell in their dealings, with such sterne countenances, and bigge looks: they vse such reprochfull, scornfull, and slanderous words, that they face me down quite, as though my cause were not good, or I guiltie of some heinous crime. And further, I am afraid I shall not be able to answere them in such points as they will examine me, not that I mistrust the goodnes or truth of my quarrel, but because, I feare me, they shall dash mee altogither out of countenance.

Answere.

THe red-hot yron being put into the water, maketh a great noyse, and seemeth to doe the water great harme, whereas in the end wee find the fire thereof quenched, the force of burning lost, the heat abated, and the water little or nothing woorse. Like this bubling

Note.

bubling is our aduersaries triumph ouer vs; for though they face vs downe, though they insult against vs, yea, though they imbrue their bloudie fists in our bleeding woundes, and make to the eie a great shew of victorie, yet when it commeth to the profe, God will shew by a ruefull experience, that all the noise that they make, is but a sound of their owne quenching, fall, and ruine, and our estate not hurt, but bettered by their seueritie[a] *Feare not them which kill the body* (saith Christ) *but are not able to kil the soule, but rather feare him, which is able to destroy both body and soule in hell.* So the, let Sathan fume, let hell roare, let the world rage, and all worldlings fret neuer so much, yet be ye sure, no man can take vs out of our heauenly Fathers hands, for he is greater than all. [b] *In the world you shall haue affliction* (saith our Sauiour) *be of good comfort, I haue ouercome the world* When the persecutors imprison our bodies, they set our souls at liberty with God; when they throw vs downe headlong, they lift vs vp; when they persecute vs, wee flourish; when they tread vs downe, we grow vp; when they despise vs, we profit; when they hurt vs, we ouercome; when they seem to conquer vs; then are we most constant; and when they kill vs, the they bring vs into euerlasting life; from earth to heauen, from labour to rest, from temptations to quietnesse, from torments to delights, from worldly laughters to a crowne of

a Mat. 10. 28 Luk. 12. 4.

b Ioh. 16. 33.

The nature of true religion is, to encreaſe by perſecution

Violence of torments, the onely meanes to ſuppreſſe impietie & wickednes.

of glorie. Here may we behold the force and nature of the Chriſtian religion, which beyond all naturall courſe, & aboue all the reach of mans vnderſtanding, increaſeth by that meanes, by which all other things are ſuppreſſed, we haue no other way to root out ſin and wickednes, and all kind of impietie, no means to aboliſh lewd behauior & diſorder amongſt men, but onely violence of torments & cruell puniſhments: for the feare of ſeuere chaſtiſement maketh men to bridle their vntamed affections, and if any be executed for great enormities, his ſin dieth with him, and ſeldome leaueth he any poſteritie, that by his death is not rather diſmaid nor encouraged to follow his euill example. But in this quarrell of our faith it hapneth quite contrarie: for as a good ſlip being grafted in a ſower tree, bringeth forth neuertheleſſe ſweet fruit, agreeable to his owne kind; and the ſap of the ſame roote, which in the crab is ſower and bitter, in the apple of the ſlip is moſt pleaſant and delightſome, and though it be loathſome in the one, it allureth in the other: So happeneth it to Gods Saints, being put in the Perſecutors handes: For their odious and intollerable crueltie, when it is practiſed vpon malefactors, breedeth terrour, and feare, and horror for the wicked fruites, for which they are puniſhed: Yet in the faithfull and Religious, the ſame bitter torments being practiſed vppon the,

The contrary effects of puniſhment in the godly and wicked.

are the

the means, working in them, by a true faith in Christ, to worke the pleasant & goodly fruits of their saluation; not only most acceptable vn to God, but able to allure mens hearts to taste of the same. Concerning that you say, you are afraid you shal not be able to answer your aduersaries. Feare not, only set God alwayes before your eies, and let your whole care & study be how to please him; for he shall giue you such c wisdome, that the enemies shall wonder at, & euen be ashamed and confounded. Consider how Moses behaued himself before Pharao king of Ægypt, in his glorious Maiestie & power; he, hauing the Lord alwayes before the eies of his faith, spake boldly, through the might of Gods spirit working in him, to the great terrour and astomishmēt of the terrible & cruel enemies. Wherefore study not what you shall answere, but speake boldly that that God shall put into your mind. Consider what Christ saith, d *ye shalbe brought to the gouernors and kings for my sake, in witnes to them and to the Gentiles.* e *But when they deliuer you vp, take no thought how, or what ye shall speake: for it shall be giuen you in that houre what you shal say.* f *For it is not ye which speake, but the spirit of your father which is in you.* g *I will giue you a mouth & wisdome, where-against al your aduersaries shall not be able to speake or resist.* Rest vppon this promise of the sonne of God, he is faithfull, and will not breake promise.

c Luk. 21. 15.

d Mat. 10. 18

e 19 Luk. 12. 11.

f Mat. 10. 20. Mar. 13. 11.

g Luk. 21. 15

Comforts against the dulnesse of the spirit, and vnfitnesse to suffer.

Sect. XXII.

Obiection.

Yet I wold very fain that it might please god to deliuer me, by some good means or other, out of my persecutors hands: For me thinkes, I am out of heart, and do not feele the comfort of the spirit as I was wont heretofore. I am euen as it were a blocke, and if I were inforced at this instant to suffer trial, (as surely my time is very short) I think I should bee very vnwilling to endure it, as a beare to go to the stake. Alas! how shal I suffer the rage of the firie flames, & the terror of death, being thus lumpish and heauie, and quite destitute of all spirituall comfort?

An-

Answere.

CErtainly God loues you neuer the lesse, though you presently suffer for Christs cause, then if he should deliuer you. In all ages God vseth his elect after the manner, which seemed best vnto his secret & vnsearchable wisedome: some he deliuered, others he suffred to taste of Christs cup; who notwithstanding were as deare vnto him, as they who he deliuered: Yea verily, it seemeth that he better loueth, & doth more for them that suffer, thē for the rest; for he standeth by them being tormented, he strengthneth them in faith, and maketh them perfect; whē as he doth but giue vnto such as he deliuereth some longer respit, and leaueth them in danger to fall in the like perill againe. But you say, you feele not the comfort of the spirite as you did heretofore. Let not this terrifie you, nor make you afraid, for commonly it happeneth thus vnto Gods children. Certainly Dauid was in a grieuous case when he cried, [a] *My soule fainteth for thy saluation: [b] Mine eies fail for thy promise: [c] whē wilt thou comfort me? for I am like a bottle in the smoke*, and when he cried so often, [d] *quickē me according to thy word*, [e] *quicken me according to thy louing kindnes*: [f] *quicken me according to thy iudgement*. And Dauid (you know) was the child of God, & receiued comfort againe.

That they are not lesse regarded of God who suffer, than they who are deliuered for the present

a Psa. 119. 81
b 82
c 83

d Psa. 119. 25 107.
e 88. 51.
f 149.

gaine. This also may be notably seen in the late example of [g] M. *Robert Glouer* Martyr, in the time of Queene Mary, who after he was condemned by the Bishop, and was now at a point to be deliuered out of this world, it so happened, that two or three dayes before, his heart being lumpish and desolate of al spirituall consolation, felt in himselfe no aptnesse, nor willingnesse, but rather a heauinesse and dulnesse of spirit, ful of much discomfort, to bear the bitter crosse of Martyrdome, readie now to be laid vpon him. Whereupon he fearing in himselfe, lest the Lord had vtterly withdrawne his wonted fauour from him, made his mone to som friend of his, signifying vnto him how earnestly he had praied day and night vnto the Lord, & yet could receiue no motion or sense of any comfort from him. The his said friend comforted him with Gods promises, assuring him in the truth therof, that he should receiue comfort, when the Lord saw his due time: and therefore desired him, whensoeuer any such feeling of Gods heauenly mercies, should begin to touch his hart, that then he would shew some signification thereof: whereby he might witnesse with him the same; and so departed from him. Now the next day, when the time came of his Martyrdome, as he was going to the place, and was now come to the sight of the stake, although al the night before, praying for strēgth & corage, he could feel none, sodēly he

[g] *Acts and Monumēts pag.* 1555. *col.* 2. *of the last edition.*

The Lord for a time may withdraw his comfort, but at length hee visiteth againe his seruants.

he was ſo mightily repleniſhed with gods holy comfort and heauenly ioyes, that he cried out, clapping his hands to his ſaid friend, and ſaying in theſe words; *he is come, he is come; &c* and that with ſuch ioy & alacritie, as one ſeeming rather to be riſen frō ſome deadly danger, to liberty of life, then as one paſſing out of the world by any paines of death. So he died being burnt for the teſtimony of Ieſus Chriſt, in the yeare 1555. Septem. 20. And this example moſt excellently declareth, how ſhrewdly a child of God may be humbled and ſhaken, but neuer finally forſaken. For [h] *whom the lord loueth, he loueth vnto the end,* [i] *Him that commeth vnto me* (ſaith Chriſt) *I caſt not away.* Wherefore be patient, & cōfort your ſelfe, for the [k] Lord will not abſent himſelfe for euer. [l] *Hope in the Lord, be ſtrong, & he ſhall comfort thine heart, and truſt in the Lord,* ſayth Dauid. No doubt, Dauid could tell what the children of God muſt do in this caſe, himſelfe being ſo often plunged in this pit. The ſunne doth not alwayes ſhine vnto vs, for it is often couered with miſtie and darke cloudes, yea and euery day it ſetteth, and doth (as it were) take his leaue from vs, as though it came no more. Yet we ſee thoſe cloudes vaniſh away in time, and the cheerfull riſing of the ſunne followeth his heauy ſetting. The ſap of the tree doth not alwayes aſcend, to make it greene and flouriſhing, but ſometimes it deſcendeth; yet it is not

h Ioh. 13. 1.
i Ioh. 6. 37.
k Pſa. 23.
l Pſa. 27. 14.

quite gone, but hideth it ſelfe in the roote for a time, and afterwards it returneth againe. So fareth it with vs, we doe not alwayes feele the comfort of Gods ſpirit, which bringeth the ſweet ſappe of ſpirituall ioyes vnto our ſoules, but ſometimes it withdraweth it ſelfe from vs for a time; then doe the bluſtring ſtormes of temptation ſhake off our leaues; yet neuertheleſſe, the foundation of our hope ſtandeth faſt, our ſaluation is rooted in Chriſt, the Spirit is not quite gone (though it leaueth vs to our ſelues for a time) but will returne againe, and make vs greene and flouriſhing. The mother, after ſhe hath felt her childe once to mooue, doth alwayes hope the beſt, though euer it mooue not, and when weakly it ſtirreth, ſhee hopeth that it ſhall haue greater ſtrength in due time. So muſt we, if wee haue once felt and taſted of the ſweete ioyes of the Spirite, let vs euer hope the beſt, and if wee earneſtly deſire the ſame againe in more aboundance, let vs be ſure the ſpirit ſtirreth in vs, and that in due time it will ſhew it ſelfe in his full ſtrength, euen to the ſaluation of our ſoules.

VVherfore the children of God be ſometimes dull.

You ſhall vnderſtand alſo, that if the children of GOD did neuer fall, if wee had a liuely apprehenſion of ſpirituall comforts alwayes, then would we not make ſuch account, and eſteem ſo much of the ſweet power of the ſpirit, as now we doe; yea, peraduenture wee would imagine, that, were it naturally ingrafted

ted in vs, which is powred by meere grace, neither would we be so much thankfull for it vnto God, as now we be. Wherefore the Lord, for a while, withdraweth his spirit from vs, that it may bee the better welcome, and sweeter when it commeth. Therefore sticke to it constantly, for it cannot bee, but that the Lord will, at the last, satisfie your desire, with plentie of consolation, seeing your cause is so iust & true. [m] *And I am perswaded of this same thing, that he that hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* [n] *For the gifts & calling of God are without repentance.* After winter cõmeth sommer: after a foule day commeth a faire: [o] *Weeping may abide at euening, but ioy commeth in the morning.*

m Phil. 1. 6.

n Ro. 11. 29.

o Psa. 30. 5.

What a great dignitie Martyrdom is: And how we should not thinke our selues vnworthy to suffer for Christs sake.

Sect. XXIII.

Obiection.

The Lords name be blessed for al his cõforts; Now I am fully resolued, willingly to suffer the extremitie of such tor-

ments, as my persecutors shall impose vpon me, be they neuer so cruell and bloudie. Yet me thinkes, I am not worthy to suffer for Christ, and the verity of his Gospel, to lay downe my life in so good a quarrell; considering mine owne wickednesse, how I haue beene a great offender of Gods Maiesty, a wicked transgressor of his most holy and iust lawes. Yea there is neuer a branch of his cõmandements, but I haue most wilfully violated, and dayly infringed. Alas! I tremble to thinke of my former life, which before man was vniust, and in the sight of God vngodly. This is it that now troubles my conscience. I can hardly be perswaded that the Lorde will vouchsafe such notorious sinners as I am, so great dignity, as to suffer for his name; cõsidering that the Apostles (which were holy and harmeles men) greatly reioyced for this honour, for that they were counted worthy to suffer any thing for Christ. And shall I thinke my selfe worthy of the prehemi-

Act. 5.41

nence which was giuen vnto them?

An-

Answere.

SVrely there is no greater preheminence in Gods Church, than to bee a Martyr, nor more renowned dignitie, than to die for the profession of true religion. It is the noblest Act of magnanimitie, seeing death is the hardest thing that nature can ouercome; The principall act of obedience, seeing it is highly commended in Christ, who[a] *became obedient to the death, euen the death of the Crosse.* And the profitablest act (of all that may be wrought by our means) vnto the Church of God, whose glorious course is fitly expressed in the Silke-worme, which first eating it selfe out of a little seed, groweth to be a small worme, afterward when by feeding a certaine time, vpon fresh and greene hearbes, being waxed of a greater size, it eateth it selfe out of the other coat againe into a case of silke: which when it hath once finished, in the end casting the seed, for many yong to breed of, and leauing the silke for mans ornament, dieth all white and winged in shape of a flying thing. So the Martyrs first breake out of the dead sleepe of originall sinne, by repentance and faith in Christ; by feeding on the Sacraments and leaus of Gods word, they grow to more ripenesse, casting off the coat of worldly vanities and earthly cares, and are cloathed with the silke of Religion & sincere

a Phil. 2. 8.

The Martyrs compared to the silke-worme.

sincerities of life, in which worke, persevering to the end, euen then when persecution is greatest, they finally (if need require) shedde their bloud, as seed for new off-spring to arise of, and leaue the silke of their godly and vertuous examples, as an ornament and mirrour for the Church, and so depart[b] *out of great tribulation*, hauing *made their long robes white in the bloud of the Lambe*, being winged with the innocencie of their hands, cleanenesse of their hearts; by a liuely faith in Christ, they flie and [c] *ascend into the Lords tabernacle*, where they *rest vpon his holy mountain*. Wherfore, though the ripe fruit of the Church bee gathered, yet their bloud ingendreth new supply, for it increaseth the more, when the destruction and rooting out thereof is violently procured. It is like the bush that burned, and was not consumed. It is found by experience, that whosoeuer suffer (though he suffer for his offence) it pitied, and vnnaturall miserie (though deserued) cannot but breed remorse and tenderness in the beholders. But now, when such men as be innocent in their conuersation, vertuous in their liues, learned and graue personages, (or sober and godly youthes, vertuous and honest Matrons) shall, with comfort, offer themselues to extremity, reioyce when they are tormented, goe to death as they would goe to a banquet, haue compassion vpon their persecutors and executioners, and sing Psalmes in the

b Reu. 7. 14.

c Psal. 15. 1. *Sanguine fundata est Ecclesia, sanguine creuit.*

very flames; when such as neither want dignitis to withdraw them, nor friendes and family to pull them backe; nor cruell enemies to affright thē, shalbe ready to change their dignitie with disgrace, to forsake their friends, and giue themselues into the hands of their mortall enemies, onely for the testimonie of a good conscience in the defence of the trueth; men must needs think: This is a thing worthy to be knowne, and some vertue that deserueth deep consideration, for which a man is cōtent to suffer death. They want no meanes to search out the truth, hauing both read and heard what cā be said on either side: They want not wit and iudgement, to discerne the good from the bad, being persons knowne to be of deepe insight & discretion: They cleaue to the word of God only, and embrace the same, making it the onely touchstone of truth, and the rule of their consecence: They haue no pleasure in paines, nor any temporal allurement to moue them to vndergo so great miserie. Yea, they haue many delights, honors & promotions to withdraw them from it. Surely, therefore it is that they find it necessarie to do this, and that their saluation lieth vppon it, or else flesh and bloud could neuer digest these so heauy calamities; for otherwise, for altering opinion, or speaking a word, they might easily auoyde it. So thē, this is the comfort of them that suffer; That their death is the meanes to raise many

The sufferings of the Saints breed remorse, and worke conuersion in the beholders.

The vertue and efficacy of martyrdome.

Sanguis martyrum est semen ecclesiæ.

No man ought to think himselfe vnworthy to suffer for Christs sake.

from death; and their patience maketh euery one inquisitiue of their religion, and desirous to know what quarrel they maintaine, & vpon what grounds; then, whē they know the truth by and by they embrace it, though it be with the losse of their lands, liberty and liues. Now to come neerer to your temptation; no doubt (being a grieuous sinner) you are vnworthie yea farre vnworthy to yeeld your life in such an honourable cause. What then? you are required to yeeld a reason of your faith; wil you play the Hypocrite and dissemble the same: or the Apostata and denie it? so should you adde sinne to sinne: for what greater sinne is it then to denie Christ Iesus, and the trueth of his Gospel? The Lord keep his children from such impietie. What were they (yea, euen the Apostles themselues) whō God had chosen in the beginning to bee the witnesses of his trueth, and to carrie his name before the world, but men subiect to sinne and imperfections as we likewise be? God chose them first, yea, when they were his enemies: & so likewise of his singular goodnesse and infinit loue, he hath chosen you to be one of his witnesses also; *For he that is Lord ouer all, is rich vnto al that call on him.* Rich vnto al, he excepteth none, nor accepteth persons, but receiueth al, euē al that with vnfained repentance turne from their sins, and by a liuely faith imbrace his mercies in Christ. Wherfore meditate not so much on your sins,

Rom. 10. 12. *God is no accepter of persons.*

as

as you do on the salue of sin, Iesus Christ our Redeemer and Sauiour; magnifie the mercies of God, and praise his holy name, for that in the merites of his Son, he hath chosen you, & accounted you worthy, not onely to beleeue, but also to suffer for Christs sake.

That the voluntary death of the Diuels souldiers, can not make the suffrings of Martyrs vnregarded.

Sect. XXIIII.

Obiection.

Oftentimes we see that blasphemous and abhominable Heretiques, Papistes, Arrians, and Anabaptists, do willingly suffer affliction for the profession of their faith and faithles Religion. They suffer bonds and imprisonment, losse of libertie and liuings, yea and of life it selfe. How could they haue such patience in their troubles, such constancie in their suffrings, and such inward ioy and alacritie in their deaths, if their cause were not good?

An-

That many Pagans, Turks, and Atheiſts ſeeme to be patient in their tormentes.

Anſwere.

HAue not the verie Pagans and Infidels ſuffered manie cruell and bloudie torments for their owne Idolatrous deuiſes: witneſſe hereof *Socrates*, that cheerefully trampled vpon coales of fire, and ſupped vp a draught of deadly poyſon: witnes *Caius Marius*, who was whipped, racked, flayed aliue, and with great patience taſted of euery torment that ſauage and bloodie Perſecutors could deuiſe: witnes the *Turkiſh Monks*, who willingly whip and flaſh themſelues with ſharpe knines, and glory, if occaſion be offered, when they may offer vp their ſinfull ſoules, in defence of their Idolatrous Mahometiſme. Yea, doth not experience daily manifeſt, with what courage and reſolution, Atheiſts and obſtinate Malefactors do ſuffer the torments and violence of death? What maruell then if Seminaries and popiſh Iebuſites, neglecting their own ſafety, and their Princes mercie, haue, and do dayly embrace the gallowes, and deſperately endure the iuſt rewarde of death. Who knoweth not but their ſuffrings are for traiterous attempts againſt their owne Prince and Country, and for matters cleane contrary to the worde of Truth, and therefore, that they may be tearmed, rather Deſperate Preſumption, than Chriſtian Perſecution. How ſtrong are the deluſions

The ſufferings of Seminaries and Ieſuits is deſperate preſumption.

lusions of subtill Satan, which hath bewitcht the benummed mindes of miserable Men, so farre, that they haue not beene afraide to offer, both themselues and their young babes, thorough violent flames for the Diuels sacrifice. What! could men be so senceles, that they had no care of their owne liues, or so vnnaturall, that they had no regard of their owne children? Could not the horrible feeling of their owne proper paines, nor the outragious yelling and crying teares of their young Infants, worke, either remorse, or pittie, in the hard-hearted Parents? No no, where diuellish superstition sitteth Iudge, there neither Nature nor Reason, may dare to plead the cause. Lies imitate the Truth, & Superstition taketh Religion for a Patterne; wherefore it ought not to seeme strange that the Diuell is so busie to bewitch his members (after the example of the true seruants of God) to endure death. So then, the Popish Iudases that die so obstinately in their errour and superstition, are the Diuels Souldiers, rather than the Lords Martyrs: neither can their desperate torments, make good Mens suffering vnregarded. The sheepe must not leaue off her skinne, because the wolfe sometimes commeth in her likenes, neither must wee lesse esteeme the Martyrs paines, because the Diuels souldiers likewise die for his sake.

Popish Iesuites are the Diuels souldiers.

What the enemies of the truth procure vnto themselues, by persecuting and murdering of Gods children.

Sect. XXV.

Obiection

Now for mine own part, being satisfied of all scruples and doubts, touching this point (be it spoken with due acknowledgement of praise vnto God;) seeing we reape such excellent fruit, and so many benefits by Martyrdom; and that our Persecutors are the means of our sufferings, might they not come vpon vs and say vnto vs, in this or such like speech? Why then complaine you of your persecution, if it be so glorious and so beneficiall vnto you? You should loue those by whom you are so much benefited. If we pleasure you, thanke vs, if we profit you, we cannot doe but well in continuing our course. *I pray you resolue me of this one point, and then an end. How may we answere such as will so obiect?*

Answere.

Anſwere.

WE may anſwere them briefly in our Sauiours owne wordes [a] *Surely the Son of Man goeth his way, as it is written of him: but wo be to that man by whom the Sonne of man is betraid; it had bin good for that man, if he had neuer bin borne.* Being ſouldiers by profeſſion, we are glad we haue ſuch occaſion to fight in defence of the truth, and yet wee are heartily ſory to ſee them bid vs battel, by impugning & perſecuting the ſame. Howſoeuer it goeth with vs, we are ſure of the victorie; If we haue the vpper hand, we haue conquered Sathan, and chaſed him out of his hant, to the confuſion of all ſuperſtition and idolatrie; if we be oppreſſed and murdered for our faith, thē do we alſo ouercom by our true faith in Chriſt, who will receiue vs vnto himſelfe, and giue vs the crowne of life; ſo alſo we confirme our religion to our poſteritie, and ſeale it with our bloud. Wherfore, ſmal is the hurt that they do vs, yea it is an vnſpeakeable benefite, but vnknowne is the miſerie that they worke vnto themſelues, though they ſee it not, or will not ſee it: for they plucke vp the ſweete flowers, and leaue the ſtinking weedes; they cutte off the fruitfull braunches, and let thoſe that be rotten and withered, alone, they burne the corne, and ſpare the ſtubble; they put

[a] Mat. 26. 24 Mar. 14. 21. Luk. 22. 22.

The danger that perſecuters doe incurre by by perſecution.

put Noah into the Arke, and drowne themselues, whose being amongst them, kept them frō the deluge; they thrust *Lot* out of *Sodom* that kept the city from burning, they oppresse Moses, who should wrestle with Gods anger, and keepe it from them: and therefore putting the true Christian professors to death, they digge their own graues, and cut off the shot of the anchors that should saue them from shipwracke. It were great folly for a king that desired peace, to abuse, disgrase, & torment the ambassadors & seruants of a Monarch mightier than himselfe, & then to send them home thus cruelly intreated, to vtter their wrongs. Yet this is the folly and sottishnes of al Persecutours, who thinke it necessarie for their peace, to impouerish, spoile, and torment the Ambassadors of Iesus Christ, and seruants of God, and then by barbarous and sauage martyring of them, to send them to heauen, there to bee continuall sollicitors with God for reuenge against their murderers; still crying b *vnder the Altar, with a loud voice, saying,* 'How long Lord, which art holy and true, dost not thou iudge and auenge our blood on them that dwell on the earth.

The folly of persecutors

b Reu. 6. 9. & 10

FINIS.